

لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

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The Ahmadiyya Movement was founded by Hazrat **Ahmad**, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the **True and Real Islam** and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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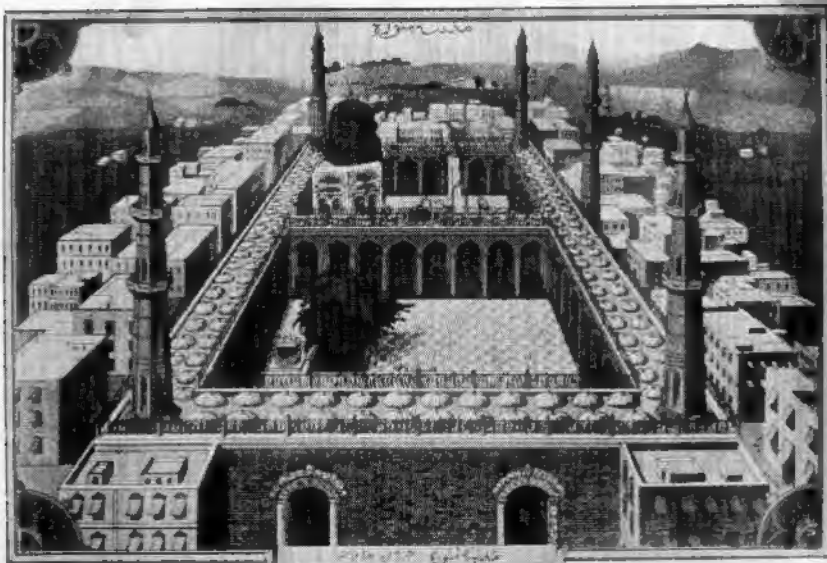
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"THE MOSQUE OF THE PROPHET" IN MEDINA



"As Islam is an all-embracing religion, so the mosque, its so-called house of worship, is the centre of Moslem life. The first building raised by the Moslem was the Mosque in Medina in 623, in the building of which the Prophet himself took part. This mosque was at the same time the meeting place of the Islamic Community. It also served as the home where strangers were received and entertained. The Prophet's own house was attached to it, and here he lies buried, together with Abou Bekr and Omar. Since then this first house of worship, the symbol of the union of religion and secularism, of soul and body, of faith, and reason, has been very often repaired and considerably enlarged, so that only the old site of the original building can be identified. It has nevertheless been the model after which other mosques have been built.

To a Moslem mosque are usually attached a library, school, college or a university, a boarding-house for students and travellers, a dining hall for the needy, bathing and washing rooms, and sometimes a hospital, according to whether the mosque is large or small. A cemetery with tomb of the founder is sometimes a part of it. It has, of course, been the most important place of meeting. The district council usually meets here. Here too are the premises for polling for the election of the deputies.

"At the beginning the Moslem made use of existing buildings and adapted them to their needs. They then made use of materials taken from old buildings and ruins. When this was exhausted, they were forced to make use of their own unaided genius. Thus was developed that peculiar style, which differing in its arrangements in every country, yet preserved a general resemblance in all, a type suggestive of the poetic Rhapsodies of the Koran and the exigencies of a system of domestic seclusion and mysteries; whose legends breathed a spirit of pious resignation and gratitude; whose adornments bewildered the eye with their complexity of form and colour! The intimate connection and the common belief of the different portions of the great Moslem Empire disseminated far and wide the various stores of learning and experience acquired by each; the principles of every branch of art became more thoroughly understood and their application facilitated and promoted through the encouragement afforded by increasing wealth and royal liberality. The early predilection displayed by the Arab student for exact science contributed largely to the development of perfection of architectural excellence. (Scott.)"

—The Islamic Architecture, by Prof. Khalri.

Six Verses from the Holy Quran

(Transliteration)

1. Wa Lillahi: mulk us samawati walardi. Wallahu Ala Kulli Shai'in Qadeer.

2. Inna fee Khalqissamawati wal ardi wakhtila fillaili wannahari La ayatilliulil albab.

3. Alladheena Yazkurunallaha, qiyam awn wa quoodanwala junubihim waya ta fakkaruna fee khalqissamawati walardi: Rab-bana Ma khalaqta haza batila. Subhanaka faqina azabannar.

4. Huwallahulladhee la ilaha illahu; Alimulghaibi wash Shahadati; huwarrahma nurraheem.

5. Huwallahulladhee la ilaha illa hu; almalikul quddusus Salamulmuminunnhaiminu, lazeezul jabbarul muta Kabbir; Subhanallahi Amma Yushrikoon.

6. Huwallahul Khaliqul ba ri'ul musawwir; lahul asmaul husna; usabbihu lahu Ma fissamawati walardhi wahuwal azcezul hakeem.

Translation

1. To Allah (God), belongeth the Kingdom of Heavens and of the Earth, and Allah hath power over all things. (3.188)

2. Verily, in the Creation of the heavens and of the earth and in the alteration of the day and of the night, there are signs for those, endowed with understanding. (3.189)

3. Those who remember God standing and sitting and lying on their sides and ponder over the Creation of the heavens and of the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee! Save us from the chastisement of the fire. (3.189)

4. He is Allah beside Whom there is no God: Knower of the unseen and the visible. He is the Beneficent, the Merciful. (59.22)

5. He is Allah, beside Whom there is no God. The King, The Holy, The giver of Peace, the Grantor of security, the Guardian, the Mighty, the Supreme, the Most High; far be the glory of Allah from that which they associate with Him. (59.23)

6. He is Allah, the Creator, the Maker, the Fashioner; To Him belongeth the most excellent Names. Whatever is in the heavens and in the earth, declare His glory: He is the Mighty, the Wise. (59.24)

The Sayings of the Master Prophet Muhammad

(1)

Abu Haraira relates that The Holy Prophet said, "God does not look at the features of your body, He looks at your Hearts." (Muslim.)

(2)

Anas relates that The Holy Prophet said, "Three things go to the cemetery with the man's dead body—his wealth, his relatives, and his good-deeds. Wealth and relatives return but good-deeds stay with him." (Bukhari.)

(3)

Abu Masud reports that The Holy Prophet said, "If a man advises another to do good, he (the adviser) will get the same rewards as the doer, himself. (Muslim.)

(4)

It is related on the authority of Anas that the Holy Prophet said, "No one can become a believer unless he loves for his brother what he loves for himself." (Bukhari.)

Abu Bakr Siddique relates that the Holy Prophet said, "The punishment of God will fall upon those who do not stop the oppressors from oppression." (Tirmudhi.)

(6)

Anas relates that the Holy Prophet said, "Help your brothers, be they oppressors or oppressed." A man asked, "O Prophet of Allah, we can help the oppressed but how can we help the oppressor?" The Holy Prophet replied, "Stop him from oppression." (Bukhari.)

(7)

Abu Musa relates that the Holy Prophet said, "One believer should be unto another believer like one brick of the building is unto another, that is, one supports the other." (Bukhari.)

(8)

It is related on the authority of Aburd Darda that the Holy Prophet said, "Help the poor if you want to win my pleasure." Then he added, "You can be entitled to the help and bounty of God only when you help the poor." (Abu Daud.)

(9)

Abu Huraira relates that the Holy Prophet said, "On the Day of Judgment, God will say, 'O son of Adam, I was sick, you did not attend me, I was hungry, you did not feed me, I was thirsty and you did not give me a drink of water.' The man will ask, 'O Lord, thou art the Creator and the Sustainer of all the Worlds, how could I attend you or feed you or give you drink?' God will reply, 'Such and such servant of mine was sick, hungry and thirsty. You did not attend him, nor did you give him food and drink. Had you served him, you would have found Me there.'" (Muslim.)

The Essence of Islam—II

By HAZRAT MIRZA GHULAM AHMAD. THE PROMISED
MESSIAH AND MAHDI (1836-1908)

The verse, "Yea! whoever surrenders himself entirely to Allah and is a Muhsin (has such a strong connection with God that he may be said to see Him at the time of worship), he has his reward from his Lord, and there is no fear for them nor shall they grieve" (11, 113) alludes to the three important stages of perfect goodness "Fana" (self-annihilation), "Baqa" (Regeneration), and:—"Liqa" (Union with God). The words "surrenders himself entirely to Allah" clearly teach that all of our powers, organs, or whatever belongs to us should be surrendered to God and employed in His service, and this state of man is known as "Fana" or death, for when a man surrenders his whole self and all his powers to the will of God and totally resigns himself to His service with a complete extinction of his selfish desires and pleasures, he, no doubt, brings upon himself a death which the mystics call "Fana." The clause that follows, "and he is a Muhsin" alludes to the stage of 'Baqa' (Regeneration), for when a man is quickened by the love of God and moves simply in obedience to His will, after a perfect and complete annihilation and forgetfulness of the self and after the extinction of all his selfish desires, he is granted a second life which may be called "Baqa" (Regeneration).

And the clauses that follow, "He has his reward from his Lord, and there is no fear for them, nor shall they grieve" which give a promise of reward, allude to the stage of knowledge, certainty, trust, and love. The reward of one's sincerity, devotion and faithfulness is not an obscure, dubious and doubtful thing. It is sure, certain, visible, concrete and tangible, as if it has already been experienced. In this state man is so sure of the existence of God that he may be said to be actually seeing Him. No fear of the future darkens his faith. The dead past is buried and the living present has no sorrow for him. Every spiritual bliss is present. His heart is pure and guiltless. There are no doubts and misgivings and no painful expectations. Such a state is termed "Liqa" (union with or realization of God). The word Muhsin in the above verse most clearly points to this stage, because Ihsan, according to the explanation of our Holy Prophet (May peace and blessings of God be upon him) signifies a perfect state in which a man has such a connection with the Almighty that he, as it were, sees Him at the time of his worship.

This stage of "Liqa" (union with or realization of God) is fully realized by the spiritual wayfarer when his humanity is over-colored by Divinity to be completely concealed and hidden under it, just as fire overcolors iron in such a way that apparently

the iron becomes fire. And it is at this stage that some seekers after God have stumbled. The apparent has been taken for the real. The Auliya (friends of God) who attain to this point and those who get a glimpse of it have been called (the children of Allah) by some mystics; because they throw themselves as it were into the lap of divine attributes. And just as a son resembles his father in physical features and outward appearance, the beautiful attributes of God are reflected to a certain extent in such men as a result of their efforts to imitate the attributes of God. Such names though not openly used in our religious books, have really been deduced from the Holy Quran by the learned. The Holy Quran says "Remember Allah just as you remember your fathers," which clearly shows that the metaphorical use of these words is not at all prohibited, otherwise the Holy Quran should never have adopted a form of speech which could justify the use of such words.

Now in this stage of "Liqā" (union with or realization of God) a man sometimes works things which appear superhuman and are a manifestation of the Divine Power. For instance, our Lord and Master, the Seal of Prophets (May peace and blessings of God be upon him) threw a handful of pebbles at the infidels in Badr. But this handful of stones had such an extra-ordinary effect upon the enemy that not a single eye could escape it. All were blinded and frightened and were seized with panic, and it is to this miracle that the holy verse alludes: "when thou didst cast, not thou but God didst cast. A human being could not do it, it was the hidden divine power that did it."

Similarly another miracle of the Holy Prophet (may peace and blessings of God be upon him) was a manifestation of the same divine power. There was no supplication for it, as it was simply brought about by the finger filled with divine power. The Holy Prophet (may peace and blessings of God be upon him) worked many more miracles of the same kind which were unaccompanied by any prayer or supplication on his part. Several times it happened that he dipped his fingers into a cupful of water and a whole army with camels and horses drank out of it and still there was the same quantity as before. Once he touched two or three loaves of bread and lo! they were sufficient for thousands of hungry persons. He blessed a small quantity of milk with his lips and it satisfied a large number of people. A brackish well was turned sweet by the fluid of his mouth. Serious wounds were healed by the touch of his hand. Eyeballs cast out during fighting were properly set in again by his blessed hand. There are many more similar miracles which were wrought by him through his personal power with a divine power concealed under it.

A Brahmo Samaljist, a so-called Philosopher, and a Naturalist might deny all these miracles. They can not help it; because they can not understand how the attributes of God are reflected in man. So let them laugh, because they have no experience of these matters and they have not reached any high state of spirituality. What is still worse, they are even contented to die in the same defective state.

But more pitiable is the mistake of the Christians who, having heard of some similar, though less powerful, miracles of Jesus, have taken him for God. They say that his raising of the dead, his cleansing of the lepers and his healing the sick of palsy were due to his own power and not the result of his prayers. And this, in our opinion, is a proof of his really being the son of God or God Himself. But it is a matter of regret that these poor fellows do not know that if such miracles alone can make man God, our Holy Prophet (may peace and blessings of God be upon him) had a much better right to divinity than Jesus; because Jesus did not at all show so many miracles of this class. The Holy Prophet (may peace and blessings of God be upon him), not only himself worked powerful miracles, but left a long series of them to be shown through his followers till the Resurrection Day. Such signs have always been shown in each and every age in accordance with the demands of time and they will continue to be shown till the last day of this world. And it is difficult to find a parallel to this in the followers of other prophets. How absurd then to make a man God or the son of God simply on the force of such extraordinary signs! If these can make a man God, will there ever be an end to the number of such Gods?

But it should be remembered here that though these signs really proceed from God, yet they do not in any way equal the particular works of God which proceed directly from Him without the intervention of any other medium. Nor is this proper. The work of a prophet or a saint unattended by his prayers may not be within the reach of ordinary mortals, yet it is not the same thing as the direct and open manifestation of perfect Divine power. That is to say, a miracle wrought directly by a prophet must have some comparative weakness and defect to distinguish it from the direct work of God. Otherwise there is a danger of the common people being misled so as to take the man for God. That is why the rod of Moses though transformed into a serpent several times, remained a rod after all. The sparrows of Jesus, the miraculous flight of which is referred to by the Holy Quran, were after all nothing more than dust; and nowhere do we find it stated in the Quran that life had really been breathed into them. The miracles of our Holy Prophet (may peace and blessings of God be upon him), were, however, the best representation of Divine power be-

cause he was the most perfect, the most complete, the highest and the best model for the manifestation of divinity. Therefore we cannot refer his miracles to any particular stage which can be called human, yet we believe that here too there must have been some hidden difference between the work of God and that of the Holy Prophet.

Now our object in writing these lines is to show that a man who has reached the stage of "Liqa" (union with or realization of God) necessarily does some divine deeds in the best moments of this condition. And a person who passes part of his life in close connection with such a man must witness such powerful miracles; because in those best moments the divine attributes are reflected in him to an extent that his mercy becomes the mercy of God and his wrath is the wrath of God. And many times he says, without offering any prayer, "Let such and such a thing be" and there it is. He casts an angry look upon a person and there is the wrath of God upon him. He casts a kind look upon another and the same is favorably looked upon by God. And just as the "Let it be" of God always produces the desired result without fail, the "Let it be" of such a person in that best moment does not go unbeyed. And, as I have just mentioned, the real cause of these powerful miracles is the reflection of divine attributes on account of the most intimate union of a holy man with God the Almighty. Such a person is always used as a medium for the manifestations of divinity. God who is the true Beloved, raising the intervening curtains, embraces him on account of his extreme nearness, and being blessed himself. He blesses thereby his words, deeds, movements, food, clothes, time, place and everything connected with him. Then everything that touches him gets blessed. The threshold of his house is full of bliss. Bliss pours like rain upon the doors of his home and he enjoys its sweet fragrance. When he undertakes a journey, God is with him with all His blessings. When he comes home, he brings a river of Heavenly Light along with him. In short, none knows him fully except God.

It should also be clearly understood here that after the realization of the stage of self-annihilation, "Fana" according to the mystics, and "Istiqamat" (steadfastness) according to the Holy Quran, the stages of "Baqa" (Regeneration) and "Liqa" (union with or realization of) immediately follow. "Fana" means total forgetfulness of self, complete extinction of desire, and perfect surrender of will. As soon as this stage is secured, the stage of "Baqa" (regeneration) begins which is fully realized when this state becomes quite permanent, when complete submission to God becomes a second nature, when the green and blooming offshoots of obedience sprout forth from the heart like a natural growth, when all that is looked upon as ours becomes God's, when unlike

others the sweetest pleasures of such a man consist in his adoration and remembrance of God, and when his personal desires give place to the will of God.

Now begins the third stage. The second stage being fully realized and secured, the third condition enters into the very bones and flesh of the spiritual wayfarer and becomes a part and parcel of his nature. A light descends from heaven and Divine lustre illumines everything. A most saccharine and pleasant love which we never before experienced, sweetens the heart. Coolness, tranquillity, joy and delight fill the heart as if a very dear friend, long separated from us, had suddenly come and embraced us. Words of God, lucid, delicious, blessed, delightful, rhetorical, fragrant and cheerful, begin to descend upon him while standing, sitting, sleeping or waking, and it appears as if a cool, gentle and fragrant morning breeze has come from over a garden, laden with intoxicating fragrance and delight. He is drawn to God and always meditate upon Him. Life without His Love is with him an utter impossibility. He is not simply ready to sacrifice his life, property, honor and children and whatever belongs to him for the sake of God, but he has already sacrificed everything in his heart. He feels that he is very strongly drawn and attracted but he knows not what has happened to him. He finds the heavenly light fast spreading within him like broad daylight. Love, sincerity, and devotion gush forth very strongly within him. He feels every moment as if God the Almighty was descending upon his heart. When ye, blessed wayfarer, feel this state in full within yourself, be happy and thank the Beloved God because you have reached the highest stage of perfection, the stage of "Liqa" (union with or realization of God).

Having attained to this last stage, a man feels that he has been cleansed by many pure waters and that all the tendons of his self having been cut off he has been created a second time and the throne of the Creator and Sustainer of all the worlds has been placed within him whereon sits forever in transcendent purity and beauty God the Holiest with His charming face shining with its heavenly lustre. But at the same time it should also be remembered that these two last stages of "Baqa" and "Liqa" are not in any way acquired but God-given gifts. Efforts and endeavors can only take us to the stage of "Fana" and no further. The holy journey of all pious people comes to an end at this stage, and the circle of human excellences is complete at this point. And when the pious have attained to this stage, then all at once there blows a gentle breeze of heavenly bliss over them and takes them to the stages of "Baqa" and "Liqa."

In Justice to Islam

BY ENRICO A. FLORY (MUBARAK AHMAD)



Enrico Flory
Mubarak Ahmad

In considering the attitude of the Western people toward the Moslem faith, I think that the most surprising fact that I have encountered is their misconception regarding it. For instance, recently a rather well educated lady of advanced years and a very sincere Christian told me in all simplicity that she had no use for the Mohammedan religion because it demanded the sacrifice of little children to the God of Moloch. She had, I presume, heard of certain pagan rites of the South Sea Islanders and confused them with the Holy faith of Islam. This is only one example of many that have come to my notice, proving beyond a doubt that the average American is totally ignorant of the real truths and teachings of the glorious Koran.

I think that much of the antagonism of the Christian world toward Islam, may be explained when we consider that most of the information that has been placed before the American public concerning the Moslem people and their religion, has filtered through missionary sources and it is naturally prejudiced. I would like to ask any fair-minded, thinking persons if they wished to learn the truth about Christianity, would they consult alien and unfriendly sources for their study of the subject? I hardly think so. Then why should they be less fair with other religions? Before passing an opinion on Islam why do they not see what Islam has to say for itself? In all the Bible students that I have ever talked with, I have never yet found a single one of them that has ever read the Koran, and most of them have never read any part of it. Nevertheless, they are all absolutely certain that the Koran is a forgery from start to finish, and they unhesitatingly condemn it on these grounds.

If some of the followers of Christianity would take the trouble to read an article that appeared in "Collier's" (June 26, 1926) by Achmed Abdullah, entitled, "WHY I AM A MOHAMMEDAN," they would receive a little enlightenment. I cannot refrain from quoting a couple of paragraphs of it. He said:

"And it is this modernity that makes Islam * * * such an elastic faith, with an extraordinary adaptability that applies to all nations and all ages, which through the simple code law called the Koran, has not merely influenced but literally remolded one-

fourth of the human race, and is to this day a living missionary force, counting its yearly converts in Asia and Africa by tens of thousands, though it employs no organized proselytizing efforts, nor has ever, quite unlike Western Europe, backed up its missionaries with gunboats and marines."

It is an undeniable fact that the Great Powers have always exploited the Moslem lands for commercial advantages for themselves and at the same time it can hardly be doubted that the unrestricted numbers of Christian missionaries in the Near East has done much to contribute to the perennial unrest throughout Asia Minor and to bring the most annoying questions before European council tables.

All Christian writers take the view that all friction between Moslem and Christian is due to religious differences only. As a matter of fact the main points of contention between Turkish and Armenian nationals in their home lands, have been mostly political and economic. These same authors have always presented Islam in the worst possible way for Western minds to read. If the Turk is as hostile to all Christian missionaries as these toilers for Christ would have us believe, how does it happen that they are there at all? Yet, for the last hundred years they have been allowed to establish missions in Turkish lands with the avowed object of destroying the Moslem faith and winning converts for the Cross.

Volumes of books have been written drawing a colorful picture of Moslem intolerance and Christian godliness. Perhaps the best reply to them all is a verse from the Holy Koran:

"There is no compulsion in religion; indeed the right way has become clearly distinct from error." Chapt. 2, 256.

Very little have these same missionaries said of the serious international complications that have arisen time and again through their misdirected zeal to uproot Islam. They grossly abused the rights granted them in their concessions. It is still a debatable question which if brought before an international court, equally composed of Moslem and Christian nations, if the ignominious capitulations that the Christian world have at different times forced upon Turkey can by any possibility be justified? They were the most shameful, the most humiliating, that one autonomous state ever imposed upon another. The insane irony of treaties, that theoretically held Turkey responsible for the safety of all foreigners within her borders, yet at the same time placed them beyond the pale of Islamic law, can hardly fail to be seen by any discerning mind.

The Guides of Islam

By ROBERT EARL BARCLAY

All revealed Religions are true. From the beginning, Allah has spoken to the inhabitants of the earth through chosen messengers. Through Moses and Samuel, through Ezekiel and Hosea, through Zoroaster and Jesus of Nazareth, Allah has spoken. In the 7th Century of European Chronology, Allah spoke through the camel driver, Muhammad, and twelve centuries later, through Hazrat Ahmad.

Ever has Allah spoken to the end that the True and Real Islam should be attained by man—that man might know and live in the Peace that is Allah's.

But the Races of Man progress slowly, and the Human Brain seems incapable of full realization of the Divine Plan. Bit by bit, generation by generation, Allah has imparted the knowledge of the Good Life, of Islam.

Zoroaster called the Supreme Good, *Ormazd*, Light and Life, the Creator of all that is Pure and Good, Law, Order and Truth; the Hebrew Prophets called Him Jehovah, the Eternal One; Jesus of Nazareth spoke of *Our Father*, and Muhammad used the name, *Allah*. Allah is the name of a Being who is the sole possessor of all perfect attributes and is free from all defects. In the Arabic language, this term is never used for any other thing or being. No other language has a distinctive name for the Supreme Being. The names found in other languages are all attributive or descriptive and are often used in the plural; but the word "Allah" is never used in the plural number.

Ormazd, *Jehovah*, *Our Father*, *Allah* are all "The God"; the different syllables do not change the identity, nor does the fact that He speaks through the mouths of different men in different ages.

Because the followers of Jesus of Nazareth choose to regard that prophet as divine, does not in any wise lessen his role as prophet; nor does it change the fact that Jesus did not consider himself the last through whom *Our Father* would speak.

According to John in the 16th Chapter of his Gospel, *Our Father*, speaking through Jesus, said: "*I have yet many things to say unto you, but ye cannot bear them now.*" When *Our Father* speaks, He speaks to the whole world. It would be generations before mankind could bear all that He would tell.

Through Jesus, He promised another would come, one whom Jesus called, *The Comforter*. That this *Comforter* would appear in human form is obvious, for Jesus used the word "he" in this connection several times.

"When he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, THAT shall he speak; and he shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore, said I, that he shall take of mine, and shall shew it unto you."

Was the Comforter of whom Jesus spoke in this passage, the spirit that descended at Pentacost in that upper room at Jerusalem. Many believe that it was. Here is the description of that spirit:

And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloved tongues like as fire and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

To accept this manifestation of *Our Father* as the promised Comforter, who would reprove the world of sin, and of righteousness and of judgment, and who should not speak of himself, but whatsoever he shall hear, *THAT shall he speak*, is to give the disciples powers that *Our Father* chose not to bestow upon his Chosen Messenger Jesus, for the words Jesus had used were *I have many things to say unto you, but ye cannot bear them now*.

When Peter appeared before the people of Jerusalem, his words were: "Men and brethren, let me freely speak unto you."

John's words were: "*I JOHN*, who am your brother."

Philip used the words, "*I pray thee*."

"*My brethren*" is the address of James.

The Twelve gathered together, said "*We will give ourselves continually to prayer*."

Surely the Spirit that descended upon the Apostles at Pentacost was not the Comforter who should not speak of himself; for this spirit spoke ever in the person of the body in which it dwelt: "*me—I John, I, my, we ourselves*."

Six hundred years later, *Our Father — The God — Allah* was speaking through a man who spoke not of himself, but in the Name of the Merciful and Compassionate God. Through him, *The Spirit of Truth* did reprove the world of sin, and of righteousness, and of judgment. Muhammad spoke only what he heard, naught of himself. He was only the mouth-piece of Allah.

As Muhammad spoke the message of Allah, he did glorify Jesus, as Jesus had foretold. The World was told to accept the Gospel of Jesus. Not one word of the Gospel was denied. All the Bible up to, but not including the book of Acts, is acceptable to

Allah, and so declared to be Allah's Own Revelation to mankind in times past and not to be discarded. What Allah had spoken through Zoroaster and Jeremiah and Jesus was merely added onto by the message delivered through Muhammad.

"He shall receive of mine, and shall shew it unto you. All things the Father hath are mine; therefore he shall take of mine and shew it unto you." Such had been the words of Jesus, and such were the acts of Muhammad. Through him were shown the things of the Father, and being things of the Father, were things of Jesus.

To ignore or deny the message as delivered through Muhammad, is to ignore and deny the voice that spoke through Jesus of Nazareth.

Through Muhammad new paths to Islam—the Peace that is of God—are pointed out, and old paths made more easy to traverse. Why not listen to the words God spoke through Muhammad? Why travel the old paths without the guidance that has come from the One you seek?

He who sincerely seeks God will surely find Him. The road is long and tortuous, and at times uncertain. God in his infinite mercy has taken compassion upon us who seek Him, and has placed guides along the way. Accept their assistance—Zoroaster—Moses—Isiah—Jesus—Muhammad—Hazrat Ahmad—and the road will be the shorter and the pleasanter for their company.

Is Faith in God Necessary?

By KHAN SAHIB M. MUBARAKALI, B. A. B. T.

Many people in the West think that religion is not necessary for man. They admit the necessity of Moral progress of man, but they say that moral lives are sufficient for the moral progress of Society and that it is not necessary to believe in any God for that purpose. Honesty is the best policy,—this a man will learn by science that honesty is profitable in the long run and that dishonesty does not stand after all.

Let us consider the question farther: Suppose there are two men who are equally moral, but one of them believes in a religion and the other does not. Which of them will be able to withstand a strong temptation? Say, for instance, a little dishonesty will bring him a million dollars without any work. The man who really believes in a religion, in other words, who believes in God and his accountability to Him will never fall a prey to any temptation. But the man who has no such faith cannot resist such a temptation. How can he, since enjoyment of this life is the only thing he can think of? Therefore, the foundation of morality

without faith in a Superior Power and our accountability for our actions cannot be strong. History illustrates this if we take a long view of it.

But faith in a Higher Power is not necessary, simply for the sake of morality. Faith is necessary for the farther evolution of the race. The highest degree of faith makes a man a Super-man. The mass of mankind is like inert ice; those who are a little better are like the mobile liquid water. The men of highest faith have proved themselves to be like water-vapor which has a new power unknown to the solid or the liquid forms of water. By the force of water in a gaseous state large railway trains are drawn at a high speed for hundreds of miles; so have the Prophets, the Super-man, the man of highest faith drawn the trains of humanity a long distance of progress from where it stood. The lives of Moses, Jesus, Muhammad, Buddha and Krishna illustrate this faith. These Supermen had a power called Spiritual Power which is accessible to every man, more or less, according to his capacity. Faith in God brings this new power to man. In this age Ahmed of India is an excellent example of this class of man.

But it is not simply for idealistic considerations that faith in God is necessary. In his struggle of existence a time comes to every man when he feels that he is powerless, weak, and is depressed. Faith in God gives him hope and new energy and reliance on Him gives him a wonderful relief from his burden.

Apart from these higher considerations, faith in God is the strongest and most effective prevention of vice. A man who believes in an all-knowing God to whom he is answerable for his actions cannot do any wrong; hope carries a man forward and fear saves him from falling back. Nothing can supply these two motives more effectively than faith in God.

Thus, faith is necessary for (1) the uplift of the human race, (2) peace of the mind, (3) hope and courage, (4) and prevention of vice.

What Is Islam

Islam is the religion which is wrongly called Moham-medanism.

1. Islam means:

- (1) Peace—Derived from the root *silm*.
- (2) Resignation.

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla."

"There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture—the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all people of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

(a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.

(b) Absolute veto on all intoxicants.

(c) Solution of economic problems.

(d) The furnishing of humanity with the noblest practical ethics.

(e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

(a) Daily prayers.

(b) Fasting in the month of Ramadan.

(c) Fixed almsgiving and charity.

(d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

Activities of the Ahmadiyya Moslem Mission in America

All praise belongs to Allah, during the period, under review. I have made many lecture trips to the various cities of the United States of America, such as Pittsburgh, Pennsylvania, Indianapolis, Indiana; St. Louis, Missouri; Grand Rapids, Michigan; Dowagiac, Michigan; Detroit, Michigan; Gary, Indiana. All our missions in the different cities are carrying on the glorious work of the propagation of Islam with great success.

I, also, gave many successful lectures in Chicago and vicinity before very highly intellectual audiences. Special mention may be made of the Washington Boulevard Temple (audience was 2,500); the Northshore Congregational Israel (audience was 900); the Gary Memorial Hall, the Crane College, Chicago; Hotel Missouri, St. Louis, Missouri; the Church of Truth, Grand Rapids, Michigan; the City Club of Chicago; the Y. M. C. A., Chicago; and the Lincoln School Annex, East St. Louis, Illinois, and Fraternal Spiritualist Church, Chicago, Illinois.

The Life of the Prophet was celebrated in this country under the auspices of our Movement with splendid success. Eleven meetings were held on the eighth of November, two in Chicago, and one in each of the following cities: Detroit, Michigan; Grand Rapids, Michigan; Indianapolis, Indiana; Kansas City, Missouri; St. Louis, Missouri; East St. Louis, Illinois; Cincinnati, Ohio; Pittsburgh, Pennsylvania; and Washington, Pennsylvania. All praise belongs to Allah.

We give below a few extracts of the many press notices that have been published in the various newspapers regarding our activities.

PRESS NOTICES FROM THE DIFFERENT NEWSPAPERS

Taken from the Gary Tribune, Gary, Indiana; November 9, 1931:

The Teaching of Islam

Sufi M. R. Bengalee, M. A., dressed in a long black coat and green turban, spoke on Mohammedanism, which he said is more rightly called Islam. The word means "peace," he said, with an added meaning of "resignation."

"The significance of the name Islam is the attainment of perfect peace and eternal happiness through complete resignation to the will of God," the speaker said.

He opened his talk by intoning the Islam blessing.

"Absolutely uncompromising monotheism is the central teaching of

Islam," he said. "'La-Ilaha, Illallah Muhammadur Rasululla' means 'There is none worthy of worship but one and the only God (Allah) who possesses all excellences, and Muhammad is His prophet.' This is the most important doctrine of Islam. Furthermore Islam helps us to establish a personal relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings."

The speaker pointed out that a favorite saying of a worshipper under Islam is "If God wills it."

Taken from a Church Bulletin—The Independent Spiritualist Association, October, 1931—by Rev. A. C. Flower (Editor), Grand Rapids, Michigan:

"Sufi Bengalee, a highly educated Indian, gave a masterly address at Church of Truth at home coming. The words of wisdom and truth that fell from his lips left a lasting impression on the large audience. Sufi will be with us again later."

Taken from The Progressive Thinker, November 21, 1931:

"At the afternoon services of the Fraternal Spiritualist Church the speaker, Sufi M. R. Bengalee, M. A., delivered an illuminating and inspiring lecture on "The Life of Mohammed."

Taken from the Crane College Javelin:

Moslem Head to Lecture at Pre-Medic Club

"Medicine in India," subject of talk on Wednesday, December 2.

Dr. Sufi Mutuir Rahman Bengalee, M. A., Moslem minister and missionary in the United States of America, will address members of the Pre-Medic Club, Wednesday, December 2, in Room 300 at 10 a. m., on the subject of "Medicine in India."

Dr. Bengalee represents the "Ahmadiyya Movement in Islam," which was founded by Hazrat Mirza Ghulam Ahmad, the promised messenger of all nations. With the spirit and power of all the earlier prophets, he came to serve and interpret the eternal teaching laid down by God in the Holy Quran (Mohammedan Bible). This movement claims to represent the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present head of the movement is his second successor, under whose direction the movement has established missions in many parts of the world.

The "significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God."

Dr. Bengalee was born in Bengal, India, and he attended the universities of Calcutta and Punjab, receiving his Master of Arts degree in 1927. While still studying at Calcutta University, Dr. Bengalee dedicated his life for the service of Islam. In August, 1928, he was sent to Chicago

to represent his faith on this continent. Dr. Bengalee asserts that there are approximately 20,000 Moslems residing at present in the United States, 2,000 of which are in the Ahmadiyya-in-Islam movements. Eleven of these missions are established in this country at present.

According to Islam, life after death is only the continuation of life on earth.

Chicago Daily News, November 7, 1931:

Mohammed Followers to Celebrate Here

The life of Mohammed will be celebrated in the Masonic Temple at 32 West Randolph street, twentieth floor, tomorrow evening at 8 o'clock at a public meeting under the auspices of the Ahmadiyya movement, the missionary movement of the Mohammedan religion. Sufi M. R. Bengalee, who is in charge of Moslem missionary activities in the United States, with headquarters in Chicago, will give the address.

November 8 is set apart as an international holy day for the consideration of the life of Mohammed in all countries where the Ahmadiyya movement is active. This movement was founded by Ahmad, a Mohammedan of India, who is regarded by his followers, not only as a reinterpreter and reviver of Mohammedan ethical teaching in its purity but as "the promised messiah and Mahdi and expected messenger of all nations."

As defined by Sufi Bengalee, the movement seeks to uplift humanity and establish world peace. Its missionaries contend that if Mohammedan economic practices had been in force the depression would have been avoided.

The Garfieldian, November 12, 1931:
THOUSANDS AT FELLOWSHIP OF FAITHS MEETING

Discussion on "Overcoming Race Prejudice," at Temple Here Attracts Crowd

While hundreds were unable to gain admission more than 2,000 persons from all parts of this section filled every seat and all the standing room in the Washington Boulevard Temple last Friday night at the Unique Fel-

lowship of Faiths in which John Haynes Holmes of New York, and other speakers—Catholic, colored, Hindu, Jew, Mohammedan, and Protestant—discussed "The Overcoming of Religious and Race Prejudice."

Sufi Mutiur Rahman Bengalee, of India, Moslem Missionary to America from the Ahmadiyya movement in Islam, told how Islam (wrongly termed Mohammedanism) has overcome all racial or color prejudice and has realized genuine brotherhood among rich, poor, educated, ignorant, colored, white, and all kinds of classes of people.

Dowagiac Daily News, September 16, 1931:

ORGANIZE MOSLEM CHAPTER IN CITY

Furthering the Moslem movement in the United States, Sufi M. R. Bengalee, M. A., was in the city Tuesday organizing the Dowagiac chapter of the Ahmadiyya Movement in Islam. There are several Mohammedans in this city, he stated. The faith is open to any believer, regardless of nationality.

Sufi Bengalee, head of the Mohammedan movement in the country is a graduate of the, Punjab, India university and his headquarters are in Chicago. He is editor of the Moslem magazine, The Moslem Sunrise, which circulates among 20,000 members. He was sent here to reach his brothers in his faith and to guide them.

The Moslems believe Ahmad is the prophet of the age and that he has brought Islam back to the original purity. They believe that Christ did not die on the cross but that he was unconscious when taken to the sepulchre and was there restored by his followers. He later made his way to northwestern India, and the belief is that he became a prophet and seer and lived to a great age, and that his tomb is still there.

Grand Rapids Morning Herald, September 11, 1931:

ISLAMIC MISSIONARY WILL ORGANIZE MOSLEMS IN G. R.

"We are the guests and you are the owners of the house," is the proverb of Moslem hospitality which prevented Sufi M. R. Bengalee from

telling a Herald reporter the names of his hosts living at 135 Garden drive, SE., where he is a guest while in this city.

Sufi Mutiur Rahman Bengalee, a graduate of Punjab University of India, representing the Ahmadiyya movement in Islam in the United States, expects to organize the 50 Moslems living in Grand Rapids, and hopes to gain more converts here.

Explains Islam

Dr. Bengalee established American headquarters in Chicago early in August. He is the only Islamic missionary in this country. The Ahmadiyya movement was founded by the late Hazrat Mirza Ghulam Ahmad of Qadian, India.

Dr. Bengalee distinguishes between Mohammedans and Moslems. He says that Moslems are the true followers of Islam, which means "I submit to the divine will" and accept all the prophets as divine revelators, while Mohammedans are what the name implies—followers of Mohammed.

Absolute, uncompromising monotheism is the central teaching of Islam. Islam requires belief in all the prophets, including Abraham, Moses, Jesus, Krishna, Buddha and Confucius. It represents the completion of the mission of all the prophets from the earliest history; that all prophets of God came with one and the same mission.

20,000 Moslems in U. S.

There are 20,000 Moslems in the United States. Of this figure, perhaps 2,000 adhere to the Ahmadiyya movement.

Chicago Defender, Oct. 4, 1931: MOSLEM LEADER TO ADDRESS FOLLOWERS

Sufi M. R. Bengalee, Ahmadi-Moslem minister and lecturer, and for three years head missionary in the United States for the Islam religion, announces that the South side branch of the Ahmadi movement will hold a meeting at Annex Hall, 104 E. 51st street, Sunday evening, October 4, at 8 p. m., and that a series of lectures on important subjects will be delivered during the session.

According to Mr. Bengalee, the center of the movement is at Qadian, Panjab, India, and the term Islam

(Continued on Page 25)

TO OUR READERS

At this time, an apology from the editor is pertinent with regard to the publication of two issues of the Moslem Sunrise in one magazine. We have, however, given as many pages in one issue as would be contained in two separate numbers. The necessity for this, as was the case in the last publication, has been largely due to the time taken up in extensive lecture tours and unforeseen financial difficulties. The editor sincerely trusts the readers of the Moslem Sunrise will make allowances for this irregularity.

Attention is drawn to the fact that this issue of the Moslem Sunrise concludes the yearly subscription of most of its readers. New subscriptions for the forthcoming year are now acceptable.

We also repeat our earnest appeal to all lovers of Truth to do all in their power to increase the circulation of the Moslem Sunrise so that light and lustre of Islam may be shed through this magazine throughout the length and breadth of this country, particularly, and all over the world.

We publish below the names of the donors for the Moslem Sunrise. We are deeply and sincerely grateful to them. It is our earnest and constant prayers that Allah may grant them the best rewards—here and hereafter:

1.	S. Abul Qasem, Savannah, Georgia.....	\$8.50
2.	Mrs. Augusta Atkinson, Harmosa Beach, California...	5.00
3.	Mr. Omar Cleveland, Chicago, Illinois.....	5.00
4.	Brother Omar Kahn, Chicago, Illinois.....	5.00
5.	Sister Azeema, Chicago, Illinois.....	5.00
6.	Brother Abdul Khaleque, Chicago, Illinois.....	5.00
7.	Mrs. Abdul Khaleque, Chicago, Illinois.....	5.00
9.	Brother Abdur Rahman, Chicago, Illinois.....	5.00
10.	Sister Haleema, Chicago, Illinois.....	5.00
11.	Brother Shafi, Chicago, Illinois.....	1.00
12.	Brother Md Yusuf, Chicago, Illinois.....	5.00
13.	Brother Ahmad, Chicago, Illinois.....	3.00
14.	Mr. Dent (Brother Rafaat), Chicago, Illinois.....	5.00
15.	Mrs. Dent (Sister Aliyya), Chicago, Illinois.....	5.00

Comments and Appreciations

"The Moslem Sunrise, a quarterly journal, edited by Sufi Mutiur Rahman Bengalee, M. A., the Missionary of the Ahmadiyya Movement in Islam, is an excellent organ of Moslem Cause in this country. Its aims and ideals are highly spiritual, and it seeks to establish peace throughout the world. The journal is published from Chicago, at 56 E. Congress St., Suite 1307."

Dharma, the Organ of the All-World Ghandi Fellowship,
105 E. 22nd St., New York City, N. Y.

Comments and Appreciations—Continued

A New Moslem Magazine

"Our good friend from India, Sufi Mutiur Rahman Bengalee, missionary to America from the Ahmadiyya Movement in Islam, has recently started an attractive quarterly magazine, 'The Moslem Sunrise,' which gives interesting interpretation of the Moslem Faith with its fine emphasis on prohibition, brotherhood, peace and human progress. We gladly welcome the Sufi and his magazine."

Appreciation Organ of the Threefold Movement Fellowship of Faiths, League of Neighbors, Union of East and West,
Room 320, 139 N. Clark St., Chicago.

* * *

"Very well edited. May Allah give you the best rewards."

—Dr. Sadique Qadian, India.

* * *

"I received a copy of the latest issue of The Moslem Sunrise, which is certainly a splendid piece of journalism. I congratulate you on such fine work."

—Mr. L. K. Hyde, Long Beach, California.

* * *

"I have received a copy of the Moslem Sunrise. I think that it is truly a wonderful magazine. I certainly thank the editors of the Moslem Sunrise for sending me the magazine. I also think that they have a great future before them in missionary work in the United States."

—Mr. Enrico A. Flory, Boise, Idaho.

* * *

THE AL-HEDAÏT by Brahmanbaria, Tipperah, India

The Moslem Sunrise — "The Sun of Islam will rise in the West"—Said the Holy Prophet of Arabia, and it has. It is devoted to the Cause of Islam, in diffusing, and disseminating its lights and beauties in the West, Edited by Sufi Matiur Rahman Bengalee, M. A. Published from America.

* * *

The Review of Religions—Qadian; Punjab, India

"The Moslem Sunrise, published by the Ahmadiyya Movement in Islam, from 56 E. Congress St., Suite 1307, Chicago, Illinois, United States of America, is under the able editorship of Sufi M. R. Bengalee, M. A. The title page is most fascinating. Though quarterly, yet it has drawn attention of the American People of literary culture who, it seems, are taking keen interest about all that appears in it. It foreshadows a brighter future to guide aright the people of the Continent. All praise belongs to Allah the Merciful."

Islamic Ideals

By OMAR CLEVELAND

Both believers and unbelievers see the pageant of nature and the drama of life; to the unbeliever all are but perishable forms and generations, marching to the unbroken and tongueless silence of the tomb. While to the believer it is the beauty of the Infinite. The world of nature is here in all its amazing splendor. The world of God is here sublime, mysterious, incomprehensible. In between the world of nature and the world of God is set the world of men. It is his stage. He is the actor. He may follow the guiding lights and governing forces of his ideals. So it was when the Holy Prophet Muhammad came upon the scene. His teachings sparkled with wisdom and passion inlaid with images significant, beautiful, burdened with tender humanity, so original, so bold, so sublime. His soul had found a need greater than man can meet—a need transcendent and met only by the transcendent God. There is where religion begins. It is an experience in God. Muhammad's was a great character resulting from the continuous vision, the continuous love and the continuous service of the truth. He was the typical, the representative man whose intellect was in servitude to the truth; whose heart went out in a great tide after honor, whose will is the everlasting bondsman of the right, which rises and takes its sovereignty over all the magnitudes of the material universe, in the name of its intellect and moral grandeur in the name of the intellectual and moral grandeur of God. Look back across the expanse of the weary centuries, and behold how this child of the desert painted upon the canvas of the future, in confidence and serene hope—his dreams and ideals of human love and brotherliness. Let us embark on a quest after Muhammad, the man among men, the son, the husband, the business man, the friend, the protector of widows and orphans, the honest, the persecuted, the fugitive, the soldier, the general, the lover of man. It is before such greatness that we bow in veneration. Through him the religion of Islam was established and the Book of books—the Holy Quran, was revealed to mankind. Ever and anon in its passages occur burning eloquence, describing the unity, power and mercy of Allah. It explains life in its boundless duration, and joy in its fulness. It teaches us how to live and love, and is the consummation of man's highest belief and endeavor.

"Islam," says Jas. S. Hayland, in *The Case for India*, "is a religion; but it is much more than a religion, for it is a tremendous political force in the world. Islam is a social system; but it is obviously much more than a social system, for it constitutes a vast interracial brotherhood of believers. Islam is something

unique, something which exists nowhere else except within the Islamic fellowship itself. It is something therefore, which is hard to define and express in terms intelligible to those who have never come into contact with it at first hand. But it is a force, a faith, a system, a fellowship, which must emphatically be recognized, studied and reckoned with in the modern world." Yea, more, Islam is a message of life, its coming is like the coming of spring when the whole of nature takes on a new life. It is this inspiration of life, this whispering of life into the depths of slumbering humanity that is Islam. There is a future for Islam here in the Occident. Many there are who have viewed the Christian vision and found it wanting. Its ideal is faulty, its vision is defective, while the ideal of Islam with its vision of a higher humanity is much grander, far more glorious. It stands like a great rock, that no wave of time, no warring of elements, no passion of man can undermine.

Let us put this greater ideal before the world—Islam shows the way to its realization. Islam has much more than a mere vision. It has a positive morality which has an appeal of its own and is practical throughout.

All its teachings aim at one thing—the development of man's better nature. Ever observing the sublime conception that "There is no God but Allah," a Muslim is enjoined to leave his worldly affairs and present himself before his Creator, and perform his devotions five times a day, for by prayer the seed of spiritual creation is sown.

All the external acts or movements performed during prayers are symbols of perfect humility and surrender. By this process, concentration of thought is the more easily attained. Here we have an example of mind and body in perfect unison and harmony.

Western Writers on Islam

"What is the teaching of the Moslem religion about God?"

The Koran, which is the Bible of Islam, speaks of Him as having many beautiful titles by which He should always be addressed. A mass of literature has developed around these names, and not less than ninety-nine have been listed and explained for the purpose of devotion. The Moslems conceived God as infinite in being, all merciful, all wise and all powerful. His glory, justice, truth and righteousness are stressed, and His activity as the source of all existence constantly magnified. Some of His titles run in pairs, for example: "First and Last," "Revealed and Hidden," "Obvious and Unknowable." His eternity is

beyond time and space and implies no relation to either. Indeed, to quote one Moslem authority, God is the "Absolute Independent." But the chief emphasis of the Koran and its derived teachings is laid on the unity of God, "Allah is one and Mahomet is His prophet," is the cry that ascends day and night from every minaret of Islam. Of the 114 chapters or "Surahs" of the Koran, all but one begin with the formula: "In the name of God, Most Gracious, Most Merciful." This phrase is most frequently in the mouth of a Moslem, and should be taken as the expression of his fundamental belief about God. The following is one of the finest passages in the Koran:

Allah, there is no God but He, the Living, the Self-subsisting, neither slumber nor sleep seizeth Him; to Him belongeth whatever is in the heavens and the earth; who is there that can intercede with Him but by His permission? He knoweth what is before them (men) and what is behind them, and none comprehendeth any part of His knowledge except what He willeth; His throne comprehendeth the heavens and the earth and their protection tireth Him not; He is the most High the most Glorious." (Indianapolis Star.)

"This system (Islam) has in it refreshment, not only for the dusky children of the east, but for the whitefaced dwellers of the west, the so-called children of light. Christianity itself hath heed of this gospel of the desert, which inspires fortitude, which transmutes the iron heel of Fate into the will of god and makes endurance a heavenly grace. Christianity hath need again of universality of Muhammedanism, whose simple creed has in it but little local coloring and so fits all men and all climes. A writer under the name of Ibn Ishak startled the complacency of Europe and America a little while ago, by an article published in the *Arena* on "The Future of Islam." In this article he predicts the time when Muhammedan minarets shall be reared in Liverpool and Boston for the regeneration of the Western World, and he advocates the sending of Muhammedan missionaries to the benighted children of Christendom, in Europe and America, to lift them into sobriety, to teach them how to distribute wealth to the blessing of the many rather than to the cursing of the few, to rebuke the selfishness of the wealthy, and to alleviate the inebriety of our besotted millions." (Religions of The World. By J. Jones, Pages 34 and 35.)

"But above all—and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world to pray in the sacred place (The Ka'ba) towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived

a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bond of faith. Here is a supreme act of common worship, the Negro of the West Coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time, throughout the whole Muhammadan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city (Mecca) as in their own homes they celebrate the festival of 'Id al Adh'a or (as it is called in Turkey and Egypt) the feast of Bayram.'

(Sir Thomas Arnold—in his "Preaching of Islam," London, 1913, pp. 416-17.)

Press Notices from the Different Newspapers

(Continued from Page 19)

means peace and resignation. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete resignation to the will of God. In accordance with its tenets, the establishment of true democracy and universal brotherhood, without any discrimination of caste, creed, color or country, is the unique and unrivaled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

Mr. Bengalee states that branches of the movement have been established in many of the principal cities of America, and that many members of the Race are numbered among its followers. The Moslem Sunrise, edited by the lecturer, is the official organ of the movement.

Grand Rapids Press, September 10, 1931:

MAN FROM INDIA HERE IN INTERESTS OF ISLAM

Sufi M. R. Bengalee of Chicago, formerly of Qadian, India, is in

Grand Rapids as a missionary of the Ahmadiyya movement of Islam.

He has been in this country three years in a movement to establish the Islamic religion, pointing out the word Islam means peace and resignation to the will of God.

"Followers believe in only one God and think He sent prophets to all lands and at different ages," Sufi Bengalee said. "We believe that Ahmad is the prophet of the age and that he has brought Islam back to its original purity." He added that Muslims believe in Jesus Christ and prophets such as Abraham, Moses, Krishna, Buddha and Confucius, but did not deify them.

Sufi Bengalee says he found two popular misconceptions of the Islamic religion in the United States. One was the people called it the Moham-medan religion instead of Islam and the other that persons here believed Muslims faced the east when they prayed. They face Mecca when at prayer; therefore, Indians face west during prayer, Muslims west of Mecca face east, those north face south, and those south turn to the north.

Muhammad at Medina

By SUFI M. R. BENGALÉE

Halts at Koba

In the last chapter we left Muhammad at the close of his momentous and epoch-making Hijrat or Flight. Instead of entering directly into Medina, he chose to halt at the village of Koba, situated three miles from the city. During his brief stay, he laid the foundation of a mosque devoted to the worship of Allah. It was indeed a propitious augury to build a shrine of worship on the eve of his entrance into the city!

Entry Into the City

After a fortnight, Muhammad advanced towards Medina. The people of that city were overwhelmed with joy. A great concourse came forth to show honor to their illustrious master. They accorded him an enthusiastic welcome. Each one requested the Prophet to be his guest. As he passed by, there was an incessant call from one and all: "Alight here, O Prophet, we have plenty of means and rooms." The Prophet was not disposed to refuse any, so he left the decision with the camel, which was permitted to roam at will. The animal, with seeming unconcern, lay down near the house of Abu Ayyub, who, thrilled with joy, lost no time in escorting the august guest to his house and offering him the upper chamber. The Prophet, however, preferred to occupy the ground floor for the convenience of the constant stream of visitors.

The Mosque of the Prophet

Muhammad lived in the house of Abu Ayyub for seven months. During this period, the famous Masjidannabavi "The Mosque of the Prophet" was built. It contained apartments for the Prophet, and he made his home there.

The Residents of the Platform

In a corner of the courtyard of the Mosque was raised a platform with a shed which accommodated a class of homeless poverty-stricken people who devoted their lives to the study and service of religion. They were called "Ashabus Suffa," or "The residents of the platform." (Most of the missionaries were recruited from among these people.)

They were too poor to sufficiently clothe and feed themselves. At times, owing to excessive hunger, they would collapse while standing for prayer. They lived upon the charity of the Prophet and other wealthy Moslems. Some of them would go to the forest and cut wood, and whatever was earned by the selling of it would be distributed among all.

The Brotherhood

After the "Hijrah" or Flight of the Prophet to Medina, Mecca was no place for his followers to live unless they renounced their faith. The Moslems, therefore, had to flee to the new city of refuge. How could these penniless and homeless refugees live without any means of livelihood? MUHAMMAD came forward with an effective solution for this baffling problem. He established between the Moslems of Mecca and Medina a brotherhood unique in the history of the world. Each Meccan was tied with a Medinite in a bond of brotherhood. The Medinites were called "Ansars" or the "Helpers," while the Meccans were called the "Muhajireen" or the "Exiles" or the "Refugees."

The Ansars, or Helpers all divided their homes, goods and properties and gave one-half to their brothers-in-faith, the Muhajireen, or Exiles. This new bond of brotherhood superseded the blood-relation. The property of the Ansar, or Helper was inherited at his death, not by his own brother-in-blood, but by his brother-in-faith, the Exile. Such was the spirit of mutual love and sacrifice infused into the Moslems by MUHAMMAD. The Meccans, however, were not the people to depend solely upon the charity of the Helpers. They soon took to trade and earned their own living. After the battle of Badr, however, this bond was abolished as being no longer necessary.

The Tribes of Medina

Medina was inhabited by a mixed population of pagans and Jews, who were also of Semitic blood. There were two pagan tribes, Aws and Khajraj, and the Jews were subdivided into three clans: Banu Nadheer, Banu Quayunqua and Banu Quraidha. Most of the Pagan Arabs belonging to the two tribes of Aws and Khajraj embraced Islam, and MUHAMMAD was to all intents and purposes their ruler.

The Charter With the Jews

One of the most important accomplishments of MUHAMMAD in Medina was the establishment of friendly relations with the Jews, with whom he had entered into a covenant. A treaty of mutual obligations, binding equally upon the Moslems as well as the Jews, was drawn up. The most important stipulations of the charter were as follows:

First: Both the Moslems and the Jews were to enjoy perfect religious freedom.

Secondly: The Moslems and the Jews were to have mutual friendly and brotherly relations.

Thirdly: In the event of warfare, the Moslems and the Jews were to help each other provided neither was the aggressor.

Fourthly: Peace could not be made with a third party without mutual consultation of the Moslems and Jews.

Thus, by this treaty, MUHAMMAD turned the heterogeneous and conflicting tribes of Medina into a strong, harmonious and united political nation, which was in reality the foundation of a great commonwealth.

**Troubles in Medina
and Circumstances
Leading to the
Battle of Badr**

In spite of the splendid progress of Islam in Medina, the difficulties of the Holy Prophet were by no means alleviated. On the contrary, they increased a hundred-fold. In the first place, all his strenuous efforts to conciliate the Jews were frustrated: the latter in violation of their covenant were a constant source of trouble, and left no stone unturned to bring about his ruin.

A second source of trouble came from a man (Abdulla Ibn-Uhay-Ibn-Salul) whose ambition it was to become ruler of the city. The advent of MUHAMMAD eclipsed this man's fortune, as the Prophet's powerful influence won the hearts of the people. A smouldering fire of jealousy and bitter hatred raged within the heart of this man, and goaded him to stoop to any means that might bring about the downfall of the Holy Prophet.

The third and most important trouble came from the Meccans, who, when they perceived the magnificent success of the Prophet in Medina, were stung with poignant feelings of indignation and remorse, and resolved to make a united assault on Medina, with the intention of crushing the Prophet and his Cause. As the sanctuary Kaaba was located in Mecca, to which people from different parts of the country made pilgrimages, the Meccans had an enormous influence over the whole country. They kindled a wild fire of bitter enmity against the Prophet and his followers and made elaborate preparations for launching a united attack on Medina. Before they did so, Abu Jahl, the most passionate enemy of the Prophet, addressed a letter to Abdullah-Ibn-Ubay-Ibn-Salul, of Medina, which ran as follows:

"Verily you have given refuge to our citizen (MUHAMMAD) and we swear by God, either you will kill him, or turn him out, or else we will come to you with all our forces and destroy you and capture your women."

—Sunani Abu Daud.

Page 67, chapter Khabarun-nadheer.

It was at about this time that Saad Ibn Muadh, an aristocratic Moslem of Medina, went to Mecca to perform the pilgrimage. The same Abujahl threatened to murder him, and also to debar the Moslems from coming to Mecca. He said "Had you not been under the protection of Ummaya-Ibnikhalf (a Meccan chief and great friend of Saad) you could not have travelled safely." Saad in turn retorted, paying him in his own coin, "If you stop us from coming to Mecca for the pilgrimage, we will prevent you from going to Syria."

In addition to the other offenses, certain Meccans made a raid on the pasture ground of Medina and took away the Holy Prophet's camels. In those days, the Prophet and his followers had to be constantly on their guard against hostile depredation on the part of the Quraysh. There was the constant menace of danger; even sleep at night was well nigh impossible. Nesai relates, "When the Holy Prophet first came to Medina, he spent many wakeful nights."

Also, we read in the Lubab Fee Asbabun-nuzul, by Sayyuti: "Kaab is related to have said, when the Holy Prophet and his companions came to Medina, 'The Ansars or Helpers gave them refuge, but the whole of Arabia united to fight against them.' Day and night the Moslems had to be well-armed for fear of attacks."

Now the cup of unexampled patience was filled. After suffering from inhuman tortures for thirteen long years, the Moslems fled to Medina to save their lives, but the Meccans would not let them alone. They planned to pursue the Moslems in order to extirpate them from their only place of refuge.

It was under such circumstances that the Holy Prophet received revelations to take up arms in self defense. The words of God are as follows:

"Permission to fight is granted to those against whom war has been waged because they have been oppressed. (1-22-39.)

"Fight against those who fight against you, but be not the aggressors."

It must be remembered that MUHAMMAD was justified in taking up arms not only in self-defense, but it was his moral duty to save Medina from the horrors of a siege to which she had fallen victim by giving refuge to him and his followers.

As a measure of self-defense, the Holy Prophet dispatched reconnoitering parties to watch the movements of the enemy. Furthermore, he entered into a confederacy with a number of neighboring tribes.

In the month of Rajab of 2nd Hizrah, MUHAMMAD sent a group of twelve persons under the leadership of Abdullah Ibn Jahsh and gave him a sealed letter with instructions not to open it until he had gone a specified distance. The contents of the letter were to the effect that the party was to wait at Nakhla and watch the enemy, and then to furnish the Prophet with the correct information regarding their movements. It so happened that a caravan of Meccan traders were returning home. The impetuous Abdullah attacked the party and killed one man, captured two, and returned to Medina with the spoils. The Holy Prophet was greatly displeased. He reprimanded Abdullah, refused to accept the spoils, and released the captives.

The Quraysh were making elaborate preparations for hostilities. They were on the look-out for an excuse to launch into actual warfare, which excuse was obviously warranted by the impetuous-

ness of Abdullah Ibni Jahsh. Thus, an indomitable fury of vengeance was roused in Mecca. Some good-hearted Meccans, however, tried to pacify the people by saying that the incident did not justify them in making an invasion. At the most, they could demand ransom, for the payment of which, the Moslems were ready. But those good-hearted Meccans were accused of cowardice and failed in their attempt.

The Battle of Badr

*The Meccans advanced with an army one thousand strong. When MUHAMMAD gained intelligence of this, he came with a small band of his followers, three hundred and thirteen in number, most of them young, unskilled and untrained, to meet the aggressors on the famous valley of Badr.

The Prophet's Prayer

The night preceding the onslaught, MUHAMMAD was engaged in earnest prayer: "O, Lord, forget not thy promise of assistance. If this little band be destroyed, there will be none left to worship Thee." While the Prophet was still absorbed in his prayers, he received the divine assurance of victory. The battle took place on the following day. The enemies of the Prophet met with a crushing defeat. The Moslems won a most complete and decisive victory.

There were a few unimportant skirmishes before the battle of Badr, but they were of small consequence, and without bloodshed. The battle of Badr was the first regular conflict in the annals of Islam. It was with the battle of Badr that there began a series of constant warfare which lasted for about ten years, ultimately resulting in the conquest of Mecca.

Results of the Battle of Badr

The importance of the Battle of Badr can hardly be exaggerated. This signal victory changed the destinies of the world. Now dawned the beginning of a new era of triumph for Islam. Not only the Meccans, but also the whole of Arabia felt the full force of the Truth. MUHAMMAD and his followers were no longer to

*It has been asserted that MUHAMMAD set out with his followers with the intention of plundering the Meccan caravan which was coming from Syria. The Meccans advanced with the purpose of defending the caravan. The absolute falsity of this supposition will be clear from the following quotation from the Preaching of Islam by Prof. T. W. Arnold, who has made a close scrutiny of the subject:

"It is failure to realize this fact that has led to the Prophet being accused of a deliberate intention of plundering the caravan of Abu Sufyan and thus forcing the Meccans to fight the battle of Badr. And yet the words of the Quran . . . present to us the Prophet and his followers in antagonism as to what line of action is to be taken in view of the impending attack of the Quraysh.

'5. Remember how thy Lord caused thee to go forth from thy home (i. e., Medina) in the cause of truth, and verily a part of the believers were quite averse to it. 6. They disputed with thee about the truth after it had

(Continued on next page)

be belittled. A great feeling of awe spread throughout the country.

A still more important result of this memorable battle of Badr was the demonstration of the Divine help which immeasurably encouraged, inspired and strengthened the weak and suffering Moslems. Though they were ill-equipped and in every way at a disadvantage, they gloriously defeated an army three times their number. The Moslem army, which consisted of under-aged youths and over-aged men, had only two horsemen and seventy camels. The Meccans had one hundred horsemen and seven hundred camels with vast resources of rations. The Meccan army consisted of the leading chiefs and the bravest warriors, of whom seventy fell; while the casualties among the Moslems were only fourteen. Thus it was abundant proof of Divine help which brought about such a miraculous victory. The Holy Quran relates that God sent a huge army of Angels to help the Moslems. The Holy Quran further says of this victory:

"Verily God helped you in Badr while you were helpless, so fear God that you may be grateful."

The Treatment of the Captives

MUHAMMAD returned to Medina in triumph. The captives received the kindest of treatment. They were divided among the Moslems, who, at the injunction of the Holy Prophet, gave food to the captives and contented themselves with only dates.

been made clear, as if they were being led forth to death and saw it before them. 7. And remember when God promised you that one of the two troops should fall to you; but God purposed to prove true the truth of His words, and to cut off the uttermost part of the unbelievers.' (viii. 5-7.)

The two troops here referred to were, on the one hand a richly laden caravan coming from Syria with an escort of twenty or forty men, under the leadership of Abu Sufyan, and on the other a large army of nearly 1,000 men collected by the Quraysh of Mecca.

'1st. The words of v. 5 would certainly seem to show that when the dispute arose the Prophet was still in Medina, and had not already marched out to intercept the caravan, as so many historians have maintained, and that some of his followers were unwilling to follow him in his proposed march to resist the attack of the Quraysh.

'2nd. The ground of these persons' opposition to the orders of MUHAMMAD was that they felt as if they were being led forth to death and saw it before them (viii. 6). The small handful of men that formed the escort of Abu Sufyan's caravan could never have inspired such fear. MUHAMMAD then must have called upon them to face the invading army of the Quraysh.

'3rd. Had it been his intention to attack the caravan, surely he should have gone northwards from Medina, to intercept it on its way from Syria; and not south towards Badr, which was on the high road between Mecca and Medina, and directly in the direction that he would need to take in order to repel the attack of the Quraysh who threatened the city of his protectors.

'4. Had the sole purpose of the Quraysh been the protection of the caravan, they would have returned when on the road they heard of its safe arrival in Mecca; instead of which, they reveal their real purpose by pressing on in the direction of Medina.

MUHAMMAD, therefore, cannot be blamed for advancing to meet them in defense of the city that had given shelter to him and his followers, in order to deliver it from the horrors of a siege, from which Medina, owing to the peculiar character of the city, would necessarily suffer very severely."

According to the laws of war, two persons who were convicted of high treason were given capital punishment; the rest were sent away. The manner in which they were released was very interesting. The rich were ransomed, and the poor were released by pledging their word never again to fight against the Moslems. Those who were capable were made to teach the Moslem youths in return for their freedom. Such, in brief, is the story of the famous battle of Badr, unique and important in the history of the world.

An Incident of Forgiveness

Bitterly humiliated by the disgraceful defeat at Badr, two inveterate enemies of Islam, Umair and Safwan, of Mecca, consumed with malignant vengeance, secretly conspired at Hajr to assassinate MUHAMMAD.

According to plans known only to themselves, Umair, one of the defeated Meccans, after besmearing the blade of his sword with poison, arrived at Medina on the pretense of liberating his son, who was among the captives. The disciples of the Prophet became aware of his intention. Omar attempted to kill Umair. MUHAMMAD stopped Omar and addressed Umair, "What brings you here?" The man replied, "I have come to liberate my son." "Then why are you armed with that sword?" the Prophet asked. Umair was completely non-plussed; no word passed his lips. MUHAMMAD further informed Umair that he knew everything about the secret conversation between him and Safwan at Hajr. The man was deeply touched by the kindness and forgiveness of the Prophet, and was convinced that it was in no wise possible for the Prophet to have known of their conversation except through divine intervention, and hence he was converted to the faith of Islam.

The Battle of Mealsacks

The effect of the crushing defeat of Badr was overwhelming on the Quraysh. They were burning with shame and consternation. There raged an insatiable thirst for vengeance. Abu-Sufiyan, the Meccan chief, took a vow not to approach a woman nor to anoint his hair until he met MUHAMMAD face to face. He came with two hundred horsemen to Medina where he was successful in winning over to himself several Jews of that city. He ravaged fields, burnt orchards and houses, and killed their occupants. The Moslems sallied forth to meet him with a larger army. Abu-Sufiyan and his troops beat a hasty retreat. In their hurried fight, they left behind their provisions, which consisted of a sack of meal for each man. Hence this battle is called the Battle of Meal Sacks.

Another Incident of Magnanimity

An incident is related of the unexampled generosity and nobleness of MUHAMMAD on this occasion. He was sleeping alone at the foot of a tree. He opened his eyes, and lo! there was an enemy standing by his side with a drawn sword. The man exclaimed,

"O MUHAMMAD, who will save you now from my hands?" "God," uttered the Prophet, in an awe-inspiring voice. At once the sword fell from the Bedouin's hand. He trembled with fear. The Prophet took up the sword and asked, "Tell, me, who will save you now from my hands?" "Alas! none but you," replied the greatly agitated Bedouin. The Prophet smiled and said, "Then learn from me to be merciful." So saying, MUHAMMAD let him go. The man was greatly struck with the boundless magnanimity of the Prophet. He said to himself, "Such a man cannot be false," and straightaway he embraced Islam.

Marriage of the Prophet's Daughter

In the same year, MUHAMMAD married his daughter Fatima to his cousin, the famous Ali, son of Abu Talib. The celebration of the marriage of his daughter, who is regarded by the Moslems to be one of the four greatest women the world has ever produced, was conspicuous for its unusual simplicity.

The Battle of Uhud

The Battle of Uhud was the next conflict of importance. The Meccans came with an army of three thousand under the leadership of Abu Sufiyan. MUHAMMAD advanced toward Uhud with one thousand men, but on their way, Abdullah Ibni-Ubaiy Ibni Salul, the chief of the Hypocrites, deserted with three hundred followers. This desertion left the Moslem army only seven hundred strong, of whom only one hundred were armed soldiers. Nevertheless, they were fearless of death. The Moslems took up their position on the declivity of the Hill of Uhud. MUHAMMAD skillfully posted a number of archers on the height behind the troops with strict orders to hold that strategic position.

The fighting began, and continued for some time. The victory was almost won by the Moslems, but was frustrated by the archers, who, disregarding the commands of their master, deserted their stations thinking that the victory had been gained. The enemy took advantage of this opportunity. They wheeled their army from the rear and attacked, causing great confusion. In this battle, the Moslems sustained heavy losses, though they maintained their position on the battlefield until the last.

It was in this battle that the life of the Holy Prophet was greatly jeopardized. The enemy's attacks were, at one time, wholly directed against his person. Stones were incessantly showered on him. One hit him in the mouth and one of his teeth was knocked out. It was at this time that he prayed:

"O Lord, forgive them, for they do not know."

The ocean of his mercy knew no shore. This is why God gave him the title of "Mercy to all Mankind."

Barbarisms of the Quraysh

The Quraysh committed ghoulish acts of barbarity on the slain Moslems. They mangled the dead bodies and out of the mutilated noses and ears, necklaces and bracelets were made. Abu-Sufiyan's wife, Henda, tore out the great Hamza's liver and gnawed it. Such were the revolting and inhuman barbarisms inflicted on the Moslems.

Though MUHAMMAD was seething with bitter indignation and sorrow, he enjoined upon his followers never to mutilate dead bodies.

One time in the course of this battle, the rumor was spread that the Holy Prophet had been killed, which, however, was shortly contradicted, to the infinite joy of the Moslems.

The Devotion of a Moslem Lady to the Prophet

At this time of great confusion and consternation, a Moslem lady, whose husband, father and brother had been slain in the battle (though she was not aware of it), was anxiously seeking to find out what had happened to the Holy Prophet. She asked a passer-by, "What is the news about the Holy Prophet?"

"Your husband is dead," the man replied.

"Never mind, how is the Holy Prophet," the woman went on.

"Your father is dead," the man rejoined.

"I want to know about the Holy Prophet," she exclaimed curtly.

"Your brother is dead."

"Tell me about the Holy Prophet," continued the lady impatiently.

The man said, "The Holy Prophet is safe."

The lady, filled with joy, ran to MUHAMMAD, and said, "When thou art safe, O Prophet of God, all calamities seem but insignificant." Such genuine devotion to and sincere attachment for the Holy Prophet could not have existed in the hearts of his followers without a pure and perfect example and keen solicitude on his part for the good of Mankind.

Hostility of the Nomad Tribes

The Nomad tribes of Arabia were greatly encouraged by the disastrous happenings at the battle of Uhud, and were stirred up by the Meccans to oppose the Moslems. They made many forays into the territories of Medina which the Moslems successfully repulsed.

The Tragedy at Bir-Mauna

Some of their enemies entered into treacherous conspiracies against the Moslems. Abul Bara, representing the tribe Bani Sulaim, settled in the vicinity of Nejd, appeared before MUHAMMAD with presents and besought him to send missionaries, as his tribe was, he said, inclined to embrace Islam. MUHAMMAD expressed his

fear for the safety of his people among the treacherous tribes of Nejd. Abul Bara pledged himself to be responsible for their safety. Trusting his word, MUHAMMAD deputed seventy missionaries. After a march of four days, when the party reached a brook called Mauna, all these teachers of the Divine message, except two, were cruelly cut to pieces. The two who had escaped came to MUHAMMAD and related the heart-rending tale. The Holy Prophet was terribly shocked and overwhelmed with grief.

The Tragedy at Rajee

A similar tragedy of barbarous butchery has been recorded to have happened when a certain tribe sent a deputation to MUHAMMAD requesting him to dispatch missionaries to his people who were declared to have embraced Islam. MUHAMMAD sent ten learned Evangelists, eight of whom were killed in a place called Rajee.

Two Moslem Martyrs

The two who escaped death were sold to the Meccans as slaves and were executed. Both of these martyrs left magnificent records of glorious bravery and unflinching faith. The first, Khubaib, exclaimed before his execution:

"When I am killed a Moslem, I care not on which side I fall."

"All this is in the path of Allah, should He please He may send blessings to the mutilated limbs of mine."

The other said, on being asked whether or not he would be glad to have his life spared, on the condition that MUHAMMAD would be executed in his place, replied:

"I would not let the Prophet suffer even from the prick of a thorn in order to save my life."

So deep was the love which the nobleness of MUHAMMAD inspired in his followers, and so unshaken was their devotion to the faith that it is small wonder they conquered vast territories and founded mighty empires.

Hostilities of the Jews

The Jews of Medina infringed on the terms of the compact which bound them and the Moslems to help each other. They openly entered into hostilities against the founder and the followers of Islam. They slandered MUHAMMAD and mispronounced the words of the Quran so as to give offensive meaning. On the other hand, MUHAMMAD showed a great respect for their religion and culture, but all in vain. Of the manifold offenses which they committed, the following incident led to open and actual warfare.

The Conflict With Banu Qayunqua

One day a Moslem lady came to the market of Medina and was grossly insulted by a Jew. A Moslem witnessed the humiliating incident and took the part of the lady. There ensued an affray in which the offender was killed. Thereupon the whole tribe of Banu Qayunqua

swooped down upon the Moslem and killed him. Other Moslems joined in, and a riot followed. When MUHAMMAD came to know about it, he hastened to the spot and restrained the fury of his disciples and addressed the Jews as follows:

"Fear God, or else His punishment will fall upon you as it fell upon the people of Mecca at Badr."

The Jews were uncontrollably arrogant and most offensive in their reply when they said, "O MUHAMMAD, be not elated with your victory over your people who are ignorant of warfare. If you come into collision with us, we will show you that we are men."

Thereupon ensued the war between the Banu Qayunqua and the Moslems who besieged the strongholds of the former. The siege lasted for a fortnight. At last the Banu Qayunqua surrendered and were banished from Medina.

The End of the Jewish Ringleader

Kaab Ibn Ashraf was a noted Jewish poet who had enormous influence among the people of Medina. He was an implacable enemy of Islam and directed all his influence and efforts against MUHAMMAD. Immediately after the battle of Badr, he went to Mecca and excited the Meccans to take up arms for vengeance by means of his elegies on the Meccans who fell in Badr and by his satires against MUHAMMAD and his followers.

On his return to Medina, he roused the people of that city against the Moslems. He invited the Prophet to a dinner and conspired to assassinate him. The Prophet was informed of the conspiracy and abruptly left the party, thus averting the danger. Kaab Ibn Ashraf's treacherous endeavors justly led to his own death at the hands of a party of Moslems.

The Conflict With Banu Nadheer. A Conspiracy to Assassinate Muhammad

After the banishment of the Banu Qayunqua, the Banu Nadheer followed in their footsteps and opened hostilities against MUHAMMAD. Once the Prophet went to demand Diyat (blood money) from the Banu Nadheer for two innocent Moslems who had been killed by some members of their tribe. They apparently agreed to pay the blood money, but secretly they sent a number of people to the roof of the house to stone the Prophet to death. MUHAMMAD, however, was warned of the danger and immediately returned home.

On another occasion, the Banu Nadheer sent for MUHAMMAD to hold a discussion with their Savants. They assured him that they would embrace Islam if they were convinced of the Truth of the new faith after hearing the discussion. On his way, MUHAMMAD was informed that the Banu Nadheer were coming with arms and ammunitions, so he also made preparations, and war followed. The Moslems laid siege to strongholds of the Banu Nad-

heer, who after the siege had lasted the better part of fifteen days, capitulated and were banished.

The Battle of Ahzab

In the fifth year of Hijrah, a large army (totalling more than twenty-four thousand) of the combined forces of the Quaraysh of Mecca, of the Nomad tribes of Arabia, and of the Jews (the Banu Qayunqua and the Banu Nadheer) marched towards Medina, making a crowning effort to stamp out the growing power of the Moslems. To these forces was added the Banu Quraidha, the last of the Jewish tribes remaining in Medina.

The news of this impending calamity shook the Moslems and struck terror in their hearts. The Holy Quran vividly depicts the conditions of the Moslems in the following words:

"When they came from above you and from below you, when the eyes turned dull and the hearts came to the throats (out of excessive fear) and many thoughts came to your minds; there the believers were tried and they were shaken with severe shaking."

MUHAMMAD and his disciples dug a trench around the city of Medina in order to prevent the onrush of the enemies into the city. The enemies laid the siege, but failed to cross the ditch, and consequently, there was very little actual fighting. The siege lasted for more than three weeks. At last the enemies were paralyzed for it was no mean task to supply a large army with provisions for such a long time. The elements conspired against them. A terrific storm arose which became a hurricane, blew down their tents and extinguished their fires. Mercilessly beaten by the wind and rain, and wearied and broken hearted, they took to flight.

This was a palpable example of God's mighty super-natural help to the Moslems by which they defeated without loss, an army ten times their number. Referring to this victory the Holy Quran says:

"O you who believe, call to mind, the favour of Allah, when there came upon you the hosts, so we sent down against them a strong wind and hosts that you saw not.

An Interesting Incident

An incident of outstanding interest has been related to have happened during this battle. Once some companions of MUHAMMAD, while digging the trench, found a rock which obstructed their way. They called the attention of their master, who at once came to their assistance. He gave one stroke and exclaimed, "Allahu Akbar!" "God is the greatest of all"—then he gave a second stroke and said, "Allahu-Akbar!" "God is the greatest of all." His companions humbly inquired why he recited the Takbir. He explained that while giving the stroke he was shown a vision that both the Persian Empire and the Roman empire were to come into the hands of his followers.

The Conflict With Banu Quraidha

We have already noticed that the Banu Quraidha, the last of the Jewish tribes left in Medina, broke the terms of the alliance with the Moslems, and joined their enemies on this occasion. This tribe, before the advent of Islam, had been looked down upon by other Jewish tribes. For instance, the Banu Quraidha had to pay the full amount of blood money in case one of its members happened to kill a man of the Banu Nadheer, while the latter, guilty of the same crime, had to pay only half the same amount. When MUHAMMAD made the compact with the Jews, he raised the status of this tribe and gave it full rights and liberties. Moreover, when the Banu Qayunqua and the Banu Nadheer proved to be treacherous, MUHAMMAD renewed the compact with the Banu Quraidha which again pledged itself to be the ally of the Moslems. But on this occasion of the battle of Ahzab, this tribe not only proved treacherous, but attempted to attack the Moslem ladies who were sent, for safety, to a fortress in the city. After the enemies were defeated by the Moslems, the Banu Quraidha, conscious of their crime, besought the decision of Saadh Ibn Muadh, the chief of the Medinite Ansars. Saadh ordered the massacre of four hundred men thus ending the possibility of any further trouble with the Jews.

The Truce of Hudaibiyya

From time immemorial, the pilgrimage to Kaaba was reckoned by the Arabs to be the most sacred of all their religious ceremonies. During the four "honoured months" it was the custom to suspend all hostilities and all the tribes, friends and foes, used to gather at Mecca without the slightest fear of molestation. The Moslems had, during the six years since the Hijrat, been deprived of this holy ceremony. They were burning with the desire to have a chance to perform the pilgrimage. Moreover, Mecca was to them the dearest spot under the canopy of heaven. Although they were brutally persecuted by their own people, the Meccan fugitive Moslems had so intense a love for their native city that at times the mention of Mecca would bring tears to their eyes. The Holy Prophet himself was imbued with like feelings.

So in the sixth year after the Hijrat, MUHAMMAD with fourteen hundred of his followers, garbed as pilgrims, set out for Mecca, without any arms or weapons, excepting the sheathed sword, the customary companion of the Arab travellers. As soon as the Meccans learned about MUHAMMAD'S advance, they made vigorous preparations to fight against the Moslems and thus to prevent them from entering the city. By following a circuitous route, MUHAMMAD reached and encamped at a place which is known as Hudaibiyya, a few miles from Mecca. The Prophet sent many envoys to the Meccans with the message that he came with no intention of war, and earnestly entreated them to make peace

with him and to allow him and his followers to perform the Pilgrimage. The majority of the people of the Quraysh were opposed to making a treaty, but a few leaders, perceiving the justice and wisdom of MUHAMMAD'S proposal, persuaded the people to enter into an agreement with him. Hence was concluded the famous Truce of Hudiabiyya, the important terms of which were as follows:

- (1) All hostilities would be suspended for ten years.
- (2) The Arab tribes would be at liberty to form an alliance with which ever side they pleased.
- (3) The Moslems should go back that year without performing the Pilgrimage; they might come the following year to perform it, but were not to stay for more than three days.
- (4) The Moslems should not take with them any Moslems who lived in Mecca.
- (5) If any of the Meccans, Moslems, or non-Moslems went to Medina the Moslems were to return them to Mecca; but if any Moslem should come to Mecca from Medina, the Quraysh should not send them back to Medina.

MUHAMMAD accepted all these terms, obviously detrimental to his own interests and contrary to the wishes of his disciples. He was the Apostle of Peace, and whenever there was a chance he made peace even under the most adverse conditions.

While the terms of the treaty were yet being written, two Moslem captives of Mecca, having succeeded in releasing themselves, ran to the Holy Prophet and implored him to take them along with him. As they had been severely persecuted, and as the treaty was not yet finished, the Moslems believed themselves justified in not handing these two oppressed brothers back to the enemies who insisted on taking them. Nevertheless, MUHAMMAD, true to his word, delivered them to the Quraysh, thus furnishing a clear example of his fulfilling the terms of the truce.

The Meccan envoys were astounded to see the profound reverence paid to MUHAMMAD by his followers. When the Prophet finished performing the ablution his disciples would fall upon the water as they considered it sanctified. The Meccan envoy Suhail, upon returning to his people, related, "I have been in the courts of Caesar and Khasru (Roman and Persian Emperors) and have seen them surrounded by their royal pomp and power, but never have I witnessed such deep respect shown to any monarch as is paid to MUHAMMAD by the Moslems."

The Pledge of the Tree

Uthman, son of Affan, was the last envoy sent by the Prophet to attempt to persuade the Quraysh to make peace with the Moslems. Several days elapsed before his return. In the meantime a rumor was spread that Uthman had been murdered. Sorely

shocked, the Prophet and his followers firmly determined to avenge the death of Uthman. MUHAMMAD gathered, under the shade of a tree his unarmed followers who solemnly swore to stand by him 'till the last, and to shed every drop of their blood in the Holy Cause. This pledge is known in the history of Islam as the Bayaturidhwan. So vast was the power of MUHAMMAD over his people, and so staunch was their devotion to him and the Faith! as was demonstrated by this pledge. Uthman, however, shortly returned—to the great joy of the Moslems. Thus the rumor was proven false.

A Time of Comparative Peace

A time of comparative peace and tranquility was followed by the truce of Hudaibiyya. More and more people swelled the number of MUHAMMAD'S adherents. Two gallant Meccan soldiers, Khaled Ibn Walid and Amar Ibnal-as, one known in history as the sword of God, and the other as the Conqueror of Egypt, who had long been mortal enemies of Islam, voluntarily appeared before MUHAMMAD and embraced the faith.

Epistles to the Princes and Potentates

The Prophet now turned his attention to delivering the message of Islam to the sovereigns of the neighboring provinces. He dispatched many envoys inviting them to adopt the faith of Islam. Two of these epistles are of especial interest.

The Emperor Heraclius

One was to Heraclius, the emperor of Constantinople, who was at that time at Jerusalem. Upon receipt of the Prophet's epistle, the emperor inquired whether any Arab was to be found in that city. Abu Sufiyan happened to be there at the head of a mercantile expedition, and was brought to the assembly of the emperor. Then followed the famous conversation between the emperor Heraclius, and the Arab leader.

Heraclius: Of what lineage is MUHAMMAD?

Abu Sufiyan: He comes of a noble family.

Heraclius: Did any other member of the same family ever claim to have been a prophet?

Abn Sufiyan: No.

Heraclius: Are his followers increasing day by day, or falling off?

Abu Sufiyan: Increasing.

Heraclius: Have the majority of his adherents come from the poor or the rich?

Abu Sufiyan: From the poor.

Heraclius: Are they steadfast or vacillating in their faith?

Abu Sufiyan: Very steadfast.

Heraclius: Did MUHAMMAD ever tell a lie?

Abu Sufiyan: No lie ever passed his lips.

Heraclius: Did he ever break a treaty?

Abu Sufiyan: Never!

Heraclius: What are his teachings?

Abu Sufiyan: To worship the one and only God; to live a life of righteousness, and to be good to one's neighbors and relatives.

Such was the testimony of Abu Sufiyan, the deadliest enemy of MUHAMMAD, one who devoted all of his life to destroy MUHAMMAD and bring ruin upon his Cause.

The emperor, greatly impressed by the testimony of the Quraysh leader, expressed his conviction of the truth of MUHAMMAD'S claim, declaring all the statements that Abu Sufiyan made were clear signs of MUHAMMAD'S prophethood. Moreover, the emperor himself, on the authority of a vision he had seen, was expecting the appearance of a Prophet. Owing to the opposition of his subjects, he could not, however, adopt the faith of Islam.

The King of Persia

The king of Persia felt insulted at the message of the Prophet and tore the letter into pieces without reading the contents. In a fit of anger, he ordered the governor of Yeman who was his subject, to have MUHAMMAD arrested and executed. Thereupon the governor sent two persons to carry out this purpose. When the Holy Prophet heard the story, he informed the messengers that the King of Persia had been killed by his own son. On their return, the two men learned, to their exceeding surprise, that the news was true. This miraculous occurrence convinced the governor of the truth of, and converted him to, the faith of Islam.

The King of Egypt received the message with great respect, and as a token of the reverence in which he held him, the King sent some presents to MUHAMMAD, though he did not adopt the faith of Islam.

The King of Abyssinia was already convinced of the truth of Islam, and gave refuge to the Moslem fugitives. On this occasion he readily enlisted himself as a humble servant of MUHAMMAD.

The Conquest of Khaibar

The city of Khaibar, the greatest stronghold of the Jews in Arabia, was situated at a distance of about two hundred miles northeast of Medina.

We have already noticed that the Jews became the deadliest foes of the Moslems, and were constantly on the lookout for opportunities to attack them. The apparent defeat of the Moslems in the Treaty of Hudaibiyya inspired the Jews with fresh hopes of destroying them. The Jews formed a coalition with their ally, the tribe of Ghatfan, which had settled in the neighborhood of Khaibar, and was noted for bravery in warfare.

Abdullah Ibni Ubbayy Ibn Salul, the chief of the hypocrites

in Medina, was in secret league with the Jews of Khaibar and incited them to begin a campaign against the Moslems.

The Jews of Khaibar and the tribe of Ghatfan united to launch an attack on Medina. When tidings of this contemplated assault reached MUHAMMAD, he dispatched envoys to persuade the Jews to enter into a treaty with the Moslems. But the former were resolved to give battle. All attempts at conciliation proved futile. MUHAMMAD was, at last, compelled to lead an expedition against the enemy, which lasted nearly a month. The Moslems gained the victory and thus the fertile territory of Khaibar was conquered, for Islam.

MUHAMMAD left all the lands to the occupation of the Jews, on the condition that half of the produce was to be given to the Moslems, in return for their protection. All this was done in compliance with the request of the Jews.

Another Conspiracy to Assassinate Muhammad

It was at this time that MUHAMMAD'S enemies engineered another conspiracy to assassinate him. This time the author of the tragedy was a Jewess named Zainab whose husband, Hares, had fallen in the battle of Khaibar. She invited MUHAMMAD to a party and presented him with food, richly seasoned with poison. As soon as the Prophet tasted the first morsel, he, perceiving the bitter taste, spat it forth and was saved from the danger. His companion, Bishr, who ate some of the food, died instantly of convulsions.

The Holy Prophet never took revenge for any personal grievances, and usually the culprit would escape the penalty, but Zainab was given capital punishment for murdering the innocent Bishr.

One outstanding fact captures our imagination and arrests our attention in connection with this scene. From the first day of his ministerial call, many skillful and desperate attempts were made to put an end to MUHAMMAD'S life, by individuals as well as groups. But all such endeavors were rendered abortive. Was it not Divine Providence that saved him on all such occasions?

The Fulfillment of The Pilgrimage

According to the terms of the treaty of Hudaibiyya, the Moslems were to visit Mecca the following year for the fulfillment of the pilgrimage, which privilege had been denied them the previous year. MUHAMMAD and his followers were looking forward to the day when they should behold the walls and towers of their native city, and would be able to perform the rites and ceremonies they had been deprived during the past seven years. At last, at the end of the seventh year, of Hijrah, the eagerly anticipated time arrived. MUHAMMAD, with 2000 of his followers proceeded towards Mecca. According to the compact, the Quraysh evacuated the city for three days and ascending the adjacent hills, witnessed the streams of pilgrims performing the sacred rites with zeal,

devotion, and beatific solemnity. As soon as the three days had passed, the Quraysh demanded the immediate departure of the Moslems. The Holy Prophet, true to his word, took his departure from the city of Mecca.

The peaceful behavior of the Moslems and their master, and the faithful fulfillment of their pledged word exercised an enormous influence on the minds of their enemies and won a goodly number of converts to the fold of Islam.

The Battle of Muta

Shurahbil, son of Amru was the governor of Basra, which, at the time of our story, was under the domination of the Emperor of Rome. The above named prince was one of those sovereigns to whom MUHAMMAD sent his envoy with his missionary epistle. The governor murdered the ambassador; an act which was an open declaration of war. MUHAMMAD dispatched an army to avenge the murder of his messenger. In this expedition, Zaid, his freed slave, was given command of the army under strict orders that on no account was he to kill women, children, monks or the blind; nor to destroy any house, nor to cut down any trees. But the enemy came with a vastly superior force and met them on the field of Muta. Zaid, Jafar and Abdullah Ibni Rawaha, all of whom were among the pillars of Islam, fell in this battle. Khaled Ibn Waleed was the last commander who bravely held out, but at last was forced to retreat to Medina.

The Conquest of Mecca

After the conclusion of the treaty of Hudaibiyya, nearly two years had passed without any hostilities between the Moslems and the Quraysh; but the latter were the last people under the vault of heaven to keep the terms of the treaty and stop provocation. They and their allies, the Banu Bakr attacked the confederates of the Moslems, the tribe Khujaa, and ruthlessly massacred their people within the precincts of the Sanctuary where bloodshed had been regarded from remote antiquity as the greatest sacrilege. The persecuted Khujaa besought the aid of the Moslems. Thereupon MUHAMMAD demanded of the Meccans the fulfillment of the terms of the compact which required of them the payment of blood-money for the slain Khujaa, and the severance of their alliance with Banu Bakr in their bickering feuds against the tribe of Khujaa. Disregarding the treaty, the Meccans made the fatal blunder of declaring the truce null and void.

The cup of forbearance was full to overflowing. MUHAMMAD resolved to lead an expedition. He marched with ten thousand followers and triumphantly entered the beloved city of Mecca on the 10th of Ramadhan, 8th Hijrah as a conqueror, almost unopposed.

The Moslem army advanced towards Mecca from various directions. MUHAMMAD gave strict orders that there should be

no fighting. One division of the army was under the command of Sa'd Ibn Ubada. As he led his detachment he sang, "Today is the day of fighting. There is no safety for the Kaaba today." When the Holy Prophet heard these words, he was greatly displeased and said, "Today is the day of glorification of the Kaaba." Then he took the banner from Sad's hands and gave it to his son Qais who was a man of milder disposition.

All the columns entered peaceably. But the one under the famous Khalid met opposition from a party of the Meccans who assailed the Moslems with a shower of arrows. Khalid was forced to repulse the attack. There followed a riot in which two Moslems and 13 Meccans were killed. The enemy was, however, soon put to flight.

While the skirmish was going on, MUHAMMAD reached an eminence from whence he cast a look and saw the gleam of the swords and lances on the farther side of the city. He was filled with grief and indignation. Upon investigation he learned that the enemy was the first to attack. He then said, "Such was the decree of God."

MUHAMMAD then proceeded to the Kaaba, and destroyed all the idols in the Sanctuary. Even the pictures were obliterated. As he struck down each idol he recited at the top of his voice:

"Truth has come, and falsehood vanished; verily falsehood is evanescent."

Thus he succeeded in purifying the sacred Kaaba from the symbols of idolatry.

Having demolished the idols and the pictures from the Kaaba, MUHAMMAD ordered Bilal to announce the call to the Prayer from the top of the shrine. Worship was then performed by the surrounding multitude.

It was MUHAMMAD, yes, the self-same MUHAMMAD and his devoted followers who had been subjected to atrocious cruelties and ousted from Mecca. Their bitterest enemies had pursued them with deadly hatred to the lands of their refuge, forced them into terrible warfare, and inflicted upon them injuries and humiliations of every description. Even the dead bodies of the Moslems had not been free from their barbarities. Now all those deadly foes who were guilty of unpardonable crimes were there at MUHAMMAD'S feet. They were trembling with a paralyzing fear, for they were conscious of the fact that they deserved the harshest punishment under any code of moral justice. It was one of the most dramatic scenes in all history. But what did MUHAMMAD do? He delivered the following sermon:

"Truth has come and falsehood vanished. Verily falsehood is evanescent.

"There is none worthy of worship but one and the only God,

Allah, who has fulfilled His promise, helped his servant and has alone defeated the hosts of enemies.

"O People of Quraysh, God has removed from you all envy and ignorance and your hereditary pride of noble descent. All people originate from Adam, and Adam was created of clay.

"O, ye people, we have made you male and female and divided you into clans and tribes so that you may be recognized. Verily, the most pious among you is the most respectable among you."

Then the Holy Prophet looked at them with sparkling eyes and addressed them in a majestic and inspiring voice:

"O, people of Quraysh, how do you think I shall act towards you?" All replied simultaneously: "Thou art the noble brother and the son of the noble brother."

MUHAMMAD replied, "No reproach to you upon this day! Ye all are free."

In the hour of triumph, he forgot all wrongs which had been done unto him, and granted his persecutors a general amnesty. In his incomparable forgiveness, MUHAMMAD stands out as the brightest star in the constellation of the founders of faiths and the conquerors of the world. Search the pages of profane history from the beginning of creation, and you will fail to find another example of such unrivalled and superhuman magnanimity. That is what makes Him the "master of all the prophets and Mercy to all Mankind."

The Battle of Hunain

The conquest of Mecca exerted a powerful influence on the Arab tribes. Hosts upon hosts voluntarily appeared before MUHAMMAD and embraced the faith of Islam. A hostile storm was, however, gathering. Some of the hardy mountain tribes formed a league to check the increasing power of Islam, lest it subjugate all Arabia. The warlike tribes of Howazin and Thakefite were the leaders of the coalition. When the tidings of this impending assault reached MUHAMMAD, he dispatched one of his followers to ascertain the truth about the report. On his return, the scout confirmed the news. The Prophet sallied forth at the head of twelve thousand followers in order to repulse the enemy. But the enemy skillfully posted their troops on both sides of the narrow and steep defile which formed the entrance to the valley of Hunain. At early dawn, while it was yet dark, the Moslem army, quite unaware of the position of the enemy, marched through the rugged gorge. Suddenly the enemy sprung from their ambuscade and assailed the Moslems with showers of darts, stones and arrows. This sudden onslaught frightened the horses and camels of the Moslems. The riders lost control of them. The result was panic. The Moslem troops turned and fled. The Holy Prophet was left alone with only twelve companions out of the army of twelve thousand. It was a most critical juncture. The few companions were greatly

disconcerted. They dismounted from their horses, held the reins of the prophet's horse, and solicited their master to turn back, for, as they said, upon the safety of his person rested the safety of Islam. The Holy Prophet was undaunted. "Leave off the reins of my horse," he cried, and recited at the top of his voice, "I am the Prophet; it is not a lie. I am the son of Abdul Muttalib."

So unshaken was his faith in his own mission, and so implicit was his trust in the protection of God that in the midst of the hosts of enemies he was dauntless and felt sure that nobody could harm him. The Prophet then urged his horse towards the enemy's ranks with the handful of companions left with him. Then he ordered one of his disciples to cry aloud, "The hosts of the Helpers, ye, men of the pledge of the tree."

No sooner had the Moslems heard the loud shout than they came pouring back and rallied round the Prophet. They fought bravely. The enemy was repulsed. They took refuge in the valley of Autas, and in the distant city of Tayif. MUHAMMAD dispatched a small detachment to Autas to dislodge the portion which had taken refuge in the strongholds there. The Moslems successfully dispersed the enemy.

The Siege of Tayif

After the return of the small Moslem army from Autas, MUHAMMAD pushed forward towards Tayif where the remaining troops of the enemy had taken refuge and were making preparations to attack the Moslems. The tribe of Suqaif, which was settled at Tayif, were skilled in warfare. The Moslems laid siege to Tayif. For twenty days there was severe fighting. At last, when the enemy was reduced to such condition that the Prophet felt assured they would not be able to do any harm, MUHAMMAD raised the siege.

Death of His Son. He Eradicates Superstition

In the year 8th Hijrah a son was born to MUHAMMAD, who gave the child the name of Ibraheem. This was the only male child of the Prophet, who was exceedingly fond of his son. But within a year, the beloved son died, to the intense grief of the Prophet. The Prophet wept and tears rolled down his cheeks. Some of his companions reminded him that he had forbidden his followers doing so. The Prophet replied that it was not the expression of grief, but the wild shrieks and wailings, beating of faces and rending of the garments that was forbidden. He added that the shedding of tears is only a sign of mercy and, "He who showeth not mercy, unto him no mercy will be shown."

It so happened that on the day of the child's death, an eclipse of the sun occurred. Some Moslems interpreted this eclipse as the sign of mourning for the demise of the Prophet's son. When the rumor reached MUHAMMAD, he assembled the people and explained that the eclipses of the sun and the moon are only the

natural phenomena. "They have nothing to do with the birth or death of anyone." This is how he moved to eradicate superstition among his followers.

The Campaign of Tabuk

During the summer of the year 630 A. D., rumours were spread that the Roman feudatories in the Syrian frontier, at the injunction of the Emperor Heracleus, had assembled a large and threatening force with the intention of crushing the Moslems. MUHAMMAD resolved to meet the danger. He gathered an army 30,000 strong and made an expedition into the borders of Syria. After a wearisome journey of fourteen days, the army arrived at Tabuk, a small town on the confines of the Roman Empire, midway between Damascus and Medina. The Prophet halted there for twenty days and found the situation was peaceful. When he felt sure that there was no cause for apprehension, he returned to Medina.

During MUHAMMAD'S encampment, a number of neighboring princes entered into a covenant of peace with MUHAMMAD and agreed to pay an annual tribute in return for their protection.

This is a manifest example of the fact that conversion by force, and territorial aggrandizement were not even the remotest motives of MUHAMMAD in his military campaigns.

The Martyrdom of Orwa, the Chief of Tayif

After the return of the Prophet from the campaign of Tabuk, Orwa, one of the chiefs of Tayif, came to Medina in quest of the Prophet and adopted Islam. Then he returned to Tayif and invited his fellow-citizens to share in the blessing of the new faith. The people of Tayif were still stubborn. When in the morning Orwa announced the call to prayer at the top of his voice from the roof of his house, a rabble surrounded the building and shot arrows at him. He was mortally wounded. But he was happy. He blessed God for the honour of martyrdom, in that he had been able to lay down his life for the sake of his master. He besought his people to bury him by the side of the Moslems who had fallen in the battle of Hunain.

Tayif Embraces Islam

The blood shed by Orwa, and his dying words, had a great effect upon his fellow citizens. Seized with compunction, they sent ambassadors to MUHAMMAD to entreat for peace and to ask permission to enter the fold of Islam. But they requested the Prophet to allow them to worship their idol for three years. The request was peremptorily denied. Islam and idolatry could not co-exist. The idol was at last destroyed. They then entreated to be excused from the observance of the daily prayers. "There can be no true religion without prayer," replied MUHAMMAD. This is how the people of Tayif were converted to the faith of Islam. They were the same people who barbarously assailed MUHAMMAD when he went to preach to them the doctrines of Islam.

The Year of Deputation

It has already been observed that after the conquest of Mecca, the Arab tribes voluntarily appeared before MUHAMMAD and embraced the faith of Islam. The number of the deputation that waited upon the Holy Prophet during the ninth year after the Hijrat (Hegira), was so numerous that the year has been rightly called "The Year of Deputations." Thus, within nine or ten years after his flight from Mecca as a fugitive, the whole of Arabia tendered allegiance to him.

The Farewell Pilgrimage

The great mission of the Prophet's life on earth was fulfilled. He perceived that now his end was approaching. He resolved to make the final pilgrimage to Mecca. On the 25th of Zulkada MUHAMMAD performed all the rites and ceremonies of the festival. Then he addressed the crowd of pilgrims in his memorable speech which runs as follows:

The Sermon of the Farewell Pilgrimage

"There is none worthy of worship but One and the only God, Allah, one without a partner. Unto Him belongeth the Kingdom. It is He who possesseth all excellence and it is He Who giveth life and death. He hath power over all things. There is none worthy of worship but Him—One without a partner. He has fulfilled His promise, helped His servants and alone defeated the hosts of enemies.

"Ye people! Harken to my words; for I know not whether, after this year, I shall have another opportunity to meet you in this place.

"Your lives and properties are sacred and inviolable amongst one another until ye appear before your Lord, as this day and this month is sacred for all. Ye, people, you have rights over your wives and your wives have rights over you. . . . Treat them with kindness and love.

"And your slaves, see that ye feed them with such food as ye eat yourselves and clothe them with stuff ye wear.

"The Arabs have no superiority over the non-Arabs. Ye, all are the children of Adam and Adam was created of clay.

"All the Moslems are brothers unto one another. The Moslems are one brotherhood.

"Verily, I have left that amongst you—the Book of God—which if ye hold fast, ye shall never go astray.

"Ye people, worship your Lord, pray five times a day. Fast during the month of Ramadan and follow my instructions. Ye shall enter Paradise."

Then he looked at the assembly and asked, "Have I delivered my message to you?" They all exclaimed, simultaneously, "Yea, thou hast!"

Then he said, "O Lord, I beseech thee, bear witness unto it."

Let Him who is present tell it unto him who is absent. Haply, he that shall be told, remember it better than he who hath heard it."

With these words, the prophet having concluded his speech, dismissed the assembly. After finishing all the rites and ceremonies, MUHAMMAD returned to Medina.

The Prophet's Death

Soon after his return from the farewell pilgrimage, MUHAMMAD gave orders for an expedition to Syria in order to exact reparation for the murder of the envoy there. It was announced that Osama, son of Zaid, the prophet's beloved freedman who was killed at Muta, was to lead the army. Some people remonstrated at the appointment of Osama. When the complaints reached the Holy Prophet, he addressed them, "Ye people, what is this which hath reached my ears that some among you murmur against my appointment of Osama to command the Syrian expedition? Now if ye blame my appointment of Osama, verily heretofore ye blamed likewise my appointment of his father Zaid before him. And I swear by the Lord that he verily was well fitted for the command and that his son after him is well fitted also. Truly Osama is one of the men most dearly beloved by me, even as his father was. Wherefore do ye treat him well, for he is one of the best." Thus he once more emphasized the principle of brotherhood in Islam on the eve of his departure from this earth.

The end of his life was drawing near; he fell ill on the 19th Safar, 11th Hijrah. Even during his illness he would go to the mosque to lead the prayer. One day at the time of the night's prayer, his malady increased and he swooned. Abu Bakr was appointed to lead the prayer. This continued for several days. Four days before his death he felt a little better and at noon went to the mosque to observe his prayer. After the service was over, he addressed the people, "God offered a servant of His the choice between the enjoyment of the earthly life and the blessings of life with Him. The servant has chosen the latter." Abu Bakr wept, for he knew that the beloved Prophet would soon depart from this world.

He further said, "Attribute not to me what is lawful or what is unlawful. I have not made anything lawful except that what God hath made lawful; nor have I prohibited aught but what God hath prohibited." Then turning to his daughter and aunt he said, "O Fatima, the Prophet's daughter, and Safia, the Prophet's aunt, do that which shall gain acceptance with God. For surely I have no power with Him to save you anywise."

During his illness, he is reported to have exhorted, "Let not my grave be an object of worship."

In short, his strength failed rapidly. At noon on Monday the 12th of Rabawal Awwal, 8th of June, the greatest Prophet passed away. The last words that fell from his lips were, "The Blessed companionship on High."

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